ZIONS HERALD

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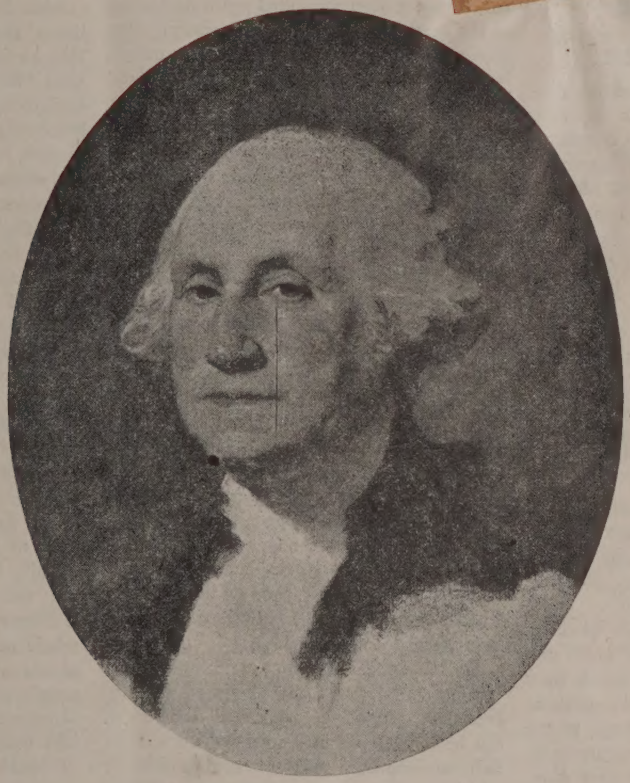

George Washington

1732 — 1799

"Labour to keep alive in your breast that little spark of celestial fire — conscience."

Rule from the copy-book of Washington when a schoolboy.

February 23, 1949

FROM COVER TO COVER

Bishop Raymond J. Wade, resident in the Detroit Area of The Methodist Church at the time of his retirement last July, recalls some of his ADVENTURES IN EUROPE AND NORTH AFRICA. Reprinted from the *Depauw Alumnus*. ..... Page 171

THE CHRISTIAN DOCTRINE OF MAN must be revitalized, asserts the Rev. Stanley E. Grannum, professor of Systematic Theology at Gammon Theological Seminary, Atlanta, Ga. ..... Page 173

"TEDDY" — STRENUOUS EPISCOPACY, TWENTY YEARS AFTER, a biographical sketch of Bishop Theodore Henderson, by the Rev. George W. Osmun, his intimate friend, retired member of the Erie Conference, now living in Thurmont, Md. ..... Page 176

READERS WRITE

What Kind Of Ministers?

The article entitled "What Kind of Ministers Are We?" which appears in the Feb. 9th issue of ZIONS HERALD warrants comment.

Any minister worth his salt will agree, of course, that the primary function of his profession is the "saving of souls." I sincerely believe that most men are conscious of this when they embark upon this high calling of ours. The manner in which our task is to be achieved will vary with circumstances and with individual ministers. There is no substitute for the intimate contact that a minister enjoys as he visits the sick, gives counsel in the privacy of his study or in a family circle, engages in his regular pastoral calling, or sets forth from his pulpit Christian principles for everyday living.

The suggestion made by Ronald Mosley, however, that we go to theological school "to become cheap lecture bureaus" is, in my opinion, not justified. I recall no professor at B. U. S. T. informing us that we must fill an excessive number of outside speaking engagements. As adults, we ought to be able to refuse, with regret perhaps, when time will not permit. But when we do speak at clubs or other organizations it seems to me that we have a tremendous opportunity to do credit to the church and to our profession. We can, merely by our presence, bring the spirit of Christ to our hearers, whether they be seated in the sanctuary or the smoke-filled clubroom. It is conceivable that there could be some unbelievers in our audience. Whether we are speaking to Kiwanians, Masons, Sisters of the Skillet, the P. T. A., or the Brownies, if we can say nothing which will elevate the Master then, brother ministers, we are sadly in need of some personal inventory. This matter of being swamped with too much "extra" work is largely our own fault. Each of us wants to make the most of his talents and we enter a parish with the determination to use all of them in our work for Christ. Whether or not we overdo it is a personal matter.

As for the statement "the majority of our church people do not know what the office of minister stands for," would it be presumptuous of me to say, "Well, why not tell them? Have we not been reminded again and again of the need for an educating ministry?" Perhaps my parish is vastly different from others, but I have found that my people understand my job and have a great deal of respect for my office and for my time. My parishioners come to me for counsel as did my men in the Army. They do not hesitate to call upon me when they are in need. They have refused, however, to let me become their "errand-boy" and on occasion I have been a bit irked because of it. Frequently there has been an opportunity to serve a parishioner but he or she has not called because "We didn't want to bother you, for we know how busy you are." Now, most of my parishioners are like that. When I go to a conference and load my car with some of the ladies, they always insist upon paying for my lunch or dinner or make me take enough money to fill the gas tank. And not once have I been asked to cart any of my people on a joy ride. They know that my car is available and that I'll willingly be of service whenever I can. When I have to refuse, they understand, and I can't believe that my people are different from those in other parishes.

Yes, I agree that our main business is "saving souls" but I am convinced that the everyday "extras" we are called upon to do can be carried out in a spirit which will enrich our ministry and the communities in which we are privileged to serve. There's no need for us to become "community errand-boys" unless we ourselves want to become such.

(Rev.) CLAUDE H. VOORHEIS,
Cochituate, Mass.

Bilateral Accord

In your editorial of Feb. 9th on "Truman-Stalin Visit" you hailed with approval the determination of Mr. Truman and the State Department not to participate in bilateral discussions with Stalin. I agree that there should be no bilateral agreements of international import directly between us and Russia, and that matters of this character should be settled only through the United Nations. But there is one issue that can be settled only by a bilateral conference.

By way of illustration, consider a committee that has been appointed to carry on some church or community project. But two members of the committee are at odds with each other, and their bickering holds up all business — just as is the case now between the United States and Russia. I suggest that it is high time for these two countries to enter into *a bilateral agreement to quit calling each other names.* Then they will be ready to do business through the United Nations with some prospect of being able to get down to real action.

(Rev.) CHARLES G. GIRELIUS,
Barneveld, N. Y.

"Is It A War On Religion"

After having read Mr. Boss' "Free Translation" from Epehsians on the cover of ZIONS HERALD for January 5th and John Wear Burton's "Between Two Worlds" in which he feels compelled to point out the necessity fo objectivity and to condemn one-sided infor mation, it was disheartening to turn the pag and discover an editorial which contains som misinformation. This editorial, "Is It a Wa On Religion?" caused me great consternation not in its conclusion, but in the informatio it contained about Joseph, Cardinal Minc szenty. I am in sincere agreement with it thesis that "religion has a great opportunit in war-ravaged Europe (and anywhere els in the world, including America, for th matter) if it will stick to the business of r ligion and end its struggle for tempor power."

That which I feel to be misinformatio however, merely shows how very difficult it to get factual material today and how ea it is to fall into traps of propaganda. E pecially is this the case when the past we has the Pope, Cardinal Spellman, May O'Dwyer, Secretary of State Acheson, t whole of Congress, President Truman, mc of our newspapers, and a host of promine people protesting the treatment of Cardi Mindszenty in Hungary. Nevertheless, c tain materials on the other side of the l of Mindszenty can be turned up, with d gent searching, and weighed against the formation prevalent today. May I pres some of these facts.

Before his selection as a cardinal late 1945 when he changed his name from Pel to Mindszenty, he had a parish in the c of Zalaegerszeg with a population of 15,0 Long before the war he organized and v president of an organization known "Ebredo Magyarok," the pro-Hitler fasci group in the city. He was bitterly hated his tyrannical actions against Protestants a Jews, as well as against "mediocre" Catho

Many Roman Catholics di\"ed him much they preferred attending mass in city's other large church building which connected with a monastery of Brown Fr whose abbot, a kind and beloved man, forced into retirement by Pehm. In his mons, Pehm would tell his people they v

(Continued on page 184)

Adventures In Europe And North Africa

BISHOP RAYMOND J. WADE

Thirty years after graduation, on my birthday, I was assigned to the Stockholm area in charge of Methodist work in northern Europe. This included the countries of Norway, Sweden, Denmark, Finland, Russia, Estonia, Latvia and Lithuania. Upon the death of another DePauw graduate, Bishop William O. Shepherd, in Paris, the countries of France, Spain, Portugal (the Madeira Islands), Algeria and Tunisia were added.

Thirteen flags floated in countries under this assignment, and the gospel was proclaimed each Sunday in sixteen major languages, plus numerous dialects. Very naturally DePauw courses did not prepare me for this linguistic experience. I had to depend upon the interpreter. Usually they were remarkably skillful and helpful. Occasionally complications developed. Mrs. Wade, on one occasion, was using the beautiful Scotch legend of the dyeing, into whatever color desired, of the fleece if left at a lach at eventide. Presently the very renowned interpreter stopped her to inquire just why she was dyeing fleas.

In Eastonia, Latvia and Lithuania evening mass meetings were composed of many nationalities. Usually there were three interpretations — the language of the country, by courtesy, the German and the Russian. While the sentence was being passed down the line, my mind tended to wander to Chicago, New York or Buenos Aires and when my turn came again I had forgotten just what I had said. My ablest interpreter in these Baltic countries, a refugee in Germany and Denmark but now pastor in Michigan, could speak in seven languages.

When former President L. H. Murlin, of DePauw, was with a commission touring Scandinavian lands after the first World War, he met the brilliant Methodist preacher-interpreter who used the same text that a bishop announced but preached an entirely different sermon coming to climax and conclusion at the same time as the eloquent but unwise American bishop (not a DePauw graduate). The sermon-address was inappropriate, bombastic and political. The unsuspecting ecclesiastic at the close opined that "the audience must have greatly appreciated my sermon for they listened so intently." Many present acquainted with English and realizing that which was transpiring did listen with extraordinary interest.

In June, 1928, I journeyed by boat from Newcastle, England, to Norway where I obtained the first glimpse of my new area. As we approached land the genial Norwegian boat captain came to me and said, "Your first impression of your new area may not be favorable. The high cliffs will seem to be forbidding. Wait a little. The beautiful fjords presently will open like the aisles of a church and they will soon bring you to port and friends." It was even so.

On the hillside and at the highest point in town or city could be seen the little white — always white — church. You do not sing over there of the "Little Brown Church in the Dale." The church in Scandinavia occupies the most prominent positions.

I thought I knew what I would preach about in my first sermon. Alas! I had to prepare a brand new one and do it quickly. At the luncheon table on that first day in Bergen, my preacher host informed me that there was to be a wedding at the Central Church that afternoon and that the bride and groom had requested that the new bishop should have a part in the service. Would I be willing to do so? The groom was connected with the British Embassy, the bride was Norwegian and both were Methodists. Somewhat hesitantly I agreed, provided the part should be a very small one. "What did they have in mind?"

"They want you to preach the sermon."

A sermon at a wedding! I had never heard of a sermon on such an occasion although I must confess that I had married a number of couples who, I thought, should have had a sermon preached to them. Upon inquiry I was told that the length of this sermon might be twenty minutes. "Where is the couple during the sermon?" I asked. "Standing immediately in front of you," was the reply. "Why, I could not have stood up that long myself when I was married," I declared. It might be added that they lived happily ever after and Mrs. Wade and I several times called on them in their Bergen home.

The first year in Finland very naturally I paid a courtesy call on the President of the Republic. He was able, friendly, a university man. When I congratulated him on his beautiful country and wonderful people, as I discovered during that first summer in 1928, he replied, "I am very glad that you like my people and my country. We love America and we are doing the best that we can to pay our debt. You may see some evidence of the military as you travel in Finland. Please remember that we are a peace-loving people but we live next to the Great Bear."

The fear of Russia was not confined to Finland even at that time. Visiting Russia practically every year until the outbreak of World War II, I developed very great respect for the Russian people but a deserved abhorrence for the tyrannical regime under which they lived under the Czars and continued, unquestionably, under Lenin and Stalin. I traveled extensively in Russia in-tourist and alone, with the Sherwood Eddy party and earlier with Methodist leaders. Gradually all of our Methodist work was destroyed, not by decree, but through exorbitant taxation. It was the same with other communions. When I accompanied E. Stanley Jones as guide and comrade I could scarcely find for him an open church. Religious activities were driven under ground or as it were, into the catacombs. There is no such thing as freedom for religion even to this day — not as we understand freedom. Worship has been permitted under difficult circumstances but no real freedom of speech. All social, organizational and

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outward activities are prohibited. Some day, however, I expect a resurrection of the church in Russia.

Some of the most encouraging work in the church I found in Estonia, Latvia and Lithuania. One year, this Baltic and Slavic Annual Conference made the largest percentage gain of any conference around the world. The people were very poor but hopeful, democratic and determined. Many of the pastors testified as to prison experiences in old Russia, several had been born in Leningrad. There was the deepest fear of and strongest antipathy to Russia. On the Soviet approach to these regions all who could fled across the Baltic Sea to Sweden and Denmark or south to Germany, perfering Hitler to Stalin. One-third of the personnel of the ministry of that conference was slain and even cruelly put to death; one third, forced to remain because of circumstances, has tried to carry on religious work in a limited way while the other third became refugees in the countries named.

Refugees To Detroit

The Displaced Persons Act is enabling America to save the lives of many very worthy persons from this region who will become acceptable and useful citizens. Already, on the non-quota basis, I have been able to bring seven of these refugee pastors to the Detroit Area and all are making good in Michigan Methodist pastorates. As many more, chiefly from the British zone, remain but available appointments await their transportation as soon as it can be arranged.

Europe will never forget the monumental relief work conducted by governmental agencies supplemented by such organizations as Church World Service and Methodist Overseas Relief. I related, definitely, every Methodist church in Finland to a church in Michigan and every pastor in Germany and Poland has been similarly related either by myself or others. Heart rending has been the hunger and suffering which even to this day continues in three-fourths of the territory. Even more pathetic is the unabashed fear which is almost universal, together with a mind and soul hunger for which all too little has been attempted in relief. I have been in homes where every garment worn has come from America and have seen the emaciated forms of men, women and children which bring tears to the eyes. No work has been more rewarding than that which has been related to relief activities.

The airplane served my purpose well over my extended territory. Remaining for the dedication of our Christ Church, in 1928, I took an airplane from Helsingfors to London, the precursor of so many flights that I received the sobriquet "The Flying Bishop." The year 1946 furnished the experience of four Atlantic Ocean flights to hold Central Conferences at Gothenberg and Frankfurt-au-Main in spring and fall when national bishops were elected to administer the work in northern Europe and Germany. In the early days I had often told our people that I hoped to remain as their leader until I could eat breakfast in Europe and the evening meal in the United States. The dream came true.

The church in Europe is not dead although it functions in some countries in a different manner than in the United States. In many nations there is the state church which in northern Europe is Lutheran. Today there are very amicable relations between The Methodist Church and the state church. This is not to be interpreted as indicating the possibility or even the advisability of early union. The so-called free churches can not and will not surrender the principle of separation of church and state. The state church provides, through taxation, the construction of church buildings and pays the cost of maintenance, including pastors' salaries. Because of this close relationship Hitler was led to try to control the state church. Disestablishment in the long run would be a benefit but it is difficult to secure acceptance since it is so easy to obtain needed financial support through taxation. Meanwhile the free churches and the state churches have learned to cooperate. Bishops Wurm and Niemoeller, this fall in Germany, were present and brought greetings to the Central Conference in Germany which re-elected Bishop J. W. E. Sommer, this time, not for a term but for life. In Norway, I have read the appointments of our pastors from the state church altars more frequently than from Methodist pulpits. In Sweden and Denmark there is remarkable fellowship and co-operation. The World Wars have drawn all closer together and now the World Council of Churches will accentuate this commendable trend.

In Norway, at the North Cape, was the little city of Hammarfest far beyond the Arctic Circle. In 1929 Mrs. Wade and I visited every Methodist church from Bergen to Hammarfest along that long and deeply indented sea coast. Had we not advanced our sailing one day we would not have been left to tell this tale, for the Haakon VII, on which we had planned to leave, was cast on the rocks in a terrific storm and all on board were drowned. The Russians, in their retreat, destroyed every building in Hammarfest and utterly devastated all of that northern province of Norway. Methodist laymen in the Detroit Area victoriously gave sufficient money for rebuilding which however, is not yet completed. This is the northernmost Methodist church in the world.

Stockholm, Sweden, a city of almost 700,000 population was the city of residence. It has been called the Venice of the North since it is builded on thirteen or more islands. Instead of the often stagnant waters of the southern city water continuously flows between the Stockholm islands fresh water from Lake Vettern to the Archipeligo and Baltic Sea. Stockholm has been called the most beautiful nation's capitol, unless Rio de Janeiro can surpass it. The people of Sweden are thrifty, democratic and stalwart. We were made to feel at home in the Hotel Excelsior where we lived until the war broke out in 1939 and we hurried to the United States on the last trip of the Bremen the way. Never did the Statue of Liberty look so good. During the war I continued to administer the work of the area by letter, cable and the appointment of Theodor Arvidson as my personal and official representative. He was elected bishop in 1946 on the first ballot in the Central Confe

ence, over which I presided. The Sweden Annual Conference, while not the largest, has been said to be the strongest conference in Methodism outside of the United States. For all of Scandinavia there is, at Gothenberg, Sweden, a Union Scandinavian School of Theology, of which I was chancellor.

In the countries to the southwest in Europe Methodism is not strong. I was able to integrate and arrange for the combination of our work in France with the Protestant Reformed Church. In the Madeira Islands, a similar outcome was developed but with all Evangelical forces. In Spain our very significant outposts and churches were all taken over by the Franco regime and our leaders compelled to flee for their lives to North Africa. Intolerant Catholicism forced underground all Protestant activities and that situation continues unrelieved to this day.

North Africa is predominently Moslem. From the Christian standpoint it is distinctly missionary territory. It is of increasing importance. The only Protestant denomination, as such, working among the natives, is The Methodist Church. In doing so the Arabic, Kabyle and French languages are used. Customs are far different from those we know and use. The process of Christianizing their lives and society will be exceedingly slow. Progress is being made.

Holding an annual conference in Fort National, in the heart of Algeria, I was informed that the local Mohammedan governor had accepted an invitation to be with us. During the morning worship service, having arrived, he did not enter, but respectfully walked slowly back and forth near enough, however, to obtain an impression of the character of the service. At the conclusion of the noonday meal, at which I sat by his side, I tried to find out much as to his family and attitudes. His wife and family were well. "How many children have you?" I asked. "Seven," was the reply. "Boys or girls?" Reluctantly now he replied, "All are girls." At the conclusion of the meal, with true hospitality, he inquired whether the bishop and superintendent and their wives would not honor him with a visit to his new home and have a meal in his house. Evidently a good impression had been made. It was proper to respond favorably. That evening, after the conference had closed, found us climbing, by auto, the high mountain to be welcomed at the door by the governor and his brother, the teacher of the school for boys down the mountain-side. There were no schools for girls, except as provided by the missionaries. When we were welcomed to the table the governor alone sat down with us while the teacher brother brought in and carried out every dish. After the dinner our wives were invited to go in the inner portion of the house to meet the girls and the wives of the brothers. Neither wife nor any of the daughters could read or write. It was a revealing visit. However, we were welcome. A new day will surely come, perhaps suddenly.

The Christian message and way of life will ultimately win. It has been unforgettable and most enjoyable to have had some part in the effort. Many DePauw graduates have worked in Europe. At one time in Methodist circles two-thirds of our work in Europe was supervised by DePauw graduates. — Reprinted from the January-February issue of *DePauw Alumnus*.

The Christian Doctrine Of Man

STANLEY E. GRANNUM

"What we are fighting this war about," declared the late Archbishop Temple of Canterbury and York, at the height of the war, "is the nature of man." Now that the dove of peace once again at least hovers over our world, we must not forget the bracing exhortation of that Christian statesman in the days of "blood, sweat and tears;" and I propose as a theme for this meditation "The Christian Doctrine of Man."

On that issue Christ speaks clearly and with authority. Three essentials: one God and Father; loyalty and devotion to one Master, Christ; and the third, the practice of human brotherhood. "All ye are brethren." White and black; yellow and brown; Jew or Gentile; German, Japanese or American; brothers in a common humanity and for the Christian, brothers in a common heritage of faith and discipleship to Christ.

The Christian teaching of the nature of man, then, rests on this fundamental relation of all men to God as Father and a common devotion to Christ, the elder brother and master.

Is it not almost unbelievable that this doctrine should be challenged in contemporary times in Germany by the Nazis and in America by intolerant fanatics in Congress and elsewhere? Is it not unbelievable that anywhere in Christendom there should exist in the twentieth century the myth of a master race, whose privilege it is to "lord it" over the rest of mankind, the few numerically to rule the majority, the colored peoples — the minority to dominate and control — to exploit — the world's majority?

I have branded this damnable theory of racism a myth because science has insistently denied it as false. To begin with there are no "pure" strains, Aryan or other, among the great races of mankind. "Race mixture," says Klineberg, "has taken place everywhere at all times." As a matter of historic fact it is just this intermixture of bloods that has helped to create some of the great eras of civilization. The American people is the most recent and probably the most striking illustration of it. Think for a moment of your favorite movie stars. Better still, of wives, husbands, sweethearts and closest friends. Assemble them in a single room where you can view them together. How different they are physically; tall and slender, short and pudgy, blond and fair, brunette and tawney; long bodies with short legs and arms, long arms and legs with short bodies, sharp faces, moon faces, oval faces, and so on. What a

(Continued on page 181)

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EMORY STEVENS BUCKE
Editor

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
J. EDWARD CAROTHERS
H. ELLIOTT CHAFFEE
MAEANNA CHESERTON-MANGLE
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

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Thoughts On Judgment

Each day when he passed the corner, he was observed with careful interest by a man who always went to that corner at the same time each day. Each day he wore a carrot behind his ear and each day his observer wondered why he wore a carrot behind his ear. One day at the same time and on the same corner he appeared wearing a banana behind his ear! This was the occasion when the observer finally took courage and spoke to him. "Say," said the observer, "You're supposed to be wearing a carrot behind your ear." "Oh," said he, "they didn't have any carrots at the fruit stand today."

Actually, whether wearing a carrot or a banana behind his ear, he was demonstrating something quite peculiar, to say the least. The observer was really not quite so much concerned about the peculiarity as he was bothered about the deviation factor. It was the transfer from carrots to bananas that bothered, not the fact that the whole idea was basically out of joint!

We have watched social manifestations and problems of personal conduct and have sometimes found ourselves guilty of the same level of judgment as that exercised by the observer in the above story. It is so easy to pass quick judgments for or against people and things, yet in the process we are often indulging in exceedingly harmful conduct. The process of judgment should be one of our most sacred responsibilities; it should go to the root of the matter and not be determined by the fringes. This is a needed admonition for all of us in the midst of the current era of "no war-no peace." It has also been made clear that he who judges is also judged!

Remove The Source Of Embarrassment

The legislature of New Jersey defeated by an overwhelming vote a bill which would have legalized a state lottery to be used for war veterans' bonuses. The chief opponent to the bill made a stirring speech about the detrimental effects of gambling throughout the nation, and pointed to the fantastic political and moral evils which the gamblers had brought about because of the illegal status. The bill was defeated 35 to 16.

Thus far it is a good story and one with which church people find themselves in hearty sympathy. The ugly part of the story came, however, when the speaker for the minority opposition pointed out that New Jersey does sponsor pari-mutuel betting and that it is hypocritical for the majority to oppose one form of gambling while it supports another. We agree with the minority speaker.

One of the most devastating arguments proponents of gambling can use is that "good causes," and "lots of churches" foster gambling. If one gambles a little bit, they say, then why not gamble a lot? There are churches that foster gambling in forms both mild and vicious. If we are to get at the big-time racketeers like those who now threaten the economic structure of our nation, then surely we must give serious thought to the lesser gambling interests which we so passively accept. If gambling is right in a little way, then surely it is right in a big way. Until we reach a conclusion on the question, we cannot hope to down the power of the gambling racketeers.

What About Released Time?

If we are to be consistent about insisting on the separation of church and state, then we must be frank about the position of programs of religious education during released time from the public education schedule. The dilemma before us apparently begs the question: if we refuse to allow religion to be a part of the public educational program, then we are guilty of "lofty neutrality;" if we include religion in the agenda of public education, then we are guilty of uniting church and state.

It is not fair for proponents of released time to im

ly that education is "godless" if religious education is not included in its schedule. It is not fair to assume that a child will become a mere "creature of the state" because he does not get religious training in public schools. This reasoning, if followed to its logical conclusion, leads one to believe that the church and the home are being deprived of religious liberty if the public schools do not take over their tasks of religious training. The decrease in church school attendance in Protestantism took place regardless of released time, and indeed before the program became widely established throughout the nation. The hard fact is that as churches have failed to attract people to their church schools, they have often used this released time gadget as a kind of last-ditch stand so that the compulsory status of public education would do the job religious educators have failed to do.

"Render Unto Caesar"

We believe that public education has an assigned function in a democratic society; we believe that religious educators have an assigned function in a democratic society. Because public education has a compulsory status in order to train people in the sciences and arts, we do not believe that religion should try to gain a cloak of compulsion to train people in spiritual levels. We believe that the sciences and arts can be taught in a compulsory atmosphere; we believe that religion can not be taught or caught in a compulsory atmosphere.

Last year's Supreme Court decision made it clear that public funds and public buildings could not be used for the teaching of religion. This is a sound decision and ought to gain our complete support. In Massachusetts the law allowing schools to dismiss children for religious instruction forbids the use of public funds or public buildings, and many local leaders believe that this is within the decision of the Supreme Court. The Jewish Community Council of Greater Boston, after long and careful consideration, finally voted last month to withdraw from the released time program. Many local Protestants are considering withdrawal because they believe that the spirit of the Supreme Court decision is violated in the present plan, even though the actual use of school property is not involved.

Sectarian Divisiveness

Consider these two related incidents in the experience of Massachusetts' released time program: (1) A teacher in a public school sixth grade came upon the word "pagan," and realized that her pupils did not know its meaning. She told the children it had something to do with religion and said that she was sure it was "something nobody wants to be." A child immediately volunteered that "pagan must mean Protestant." (2) In commenting on the foregoing incident the public school teacher and her colleagues agreed that prior to the introduction of the released time program for religious education, they did not have episodes like that. For the first time in that public school, (thanks to released time religious education,) there is no doubt whatsoever about what child is a Protestant, a Roman Catholic, or a Jew.

"By taking this step," said the Jewish Community Council in announcing its withdrawal from the released time program in Boston, "we believe that it will make a contribution toward the maintenance of our public school system as a great democratic institution free from the disadvantages and dangers of sectarian divisiveness." They also said, "We believe earnestly in religious instruction in its proper setting: the family altar, the synagogue and church; but not the public school."

Israel's First President

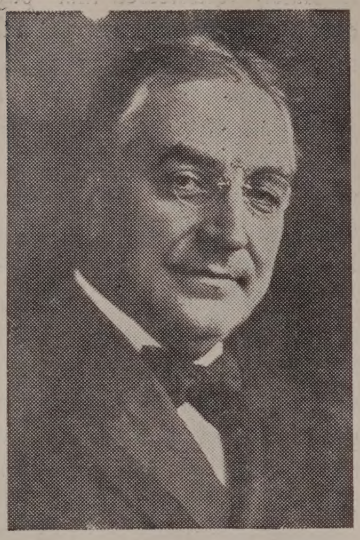
Last week when the new State of Israel elected its first president, it rightfully selected Dr. Chaim Weizmann. Dr. Weizmann, a brilliant chemist, was born in Motol, Russia, in 1874. His life story has been bound up with the sufferings of the Jews and throughout his entire life he has had the constant hope that his people could have a haven of refuge in Palestine. He has been the rock of the modern Zionist movement and regardless of either placidity or violence, he has been the constant and plodding leader of a faithful people, who longed to go to Palestine.

We believe that the establishment of a democratic commonwealth in Palestine will accomplish a great demonstration of freedom in the land which is so dear to our common Hebraic-Christian tradition. We have confidence in the leadership of the State of Israel and believe that it will give a better demonstration of democracy than is being shown by military occupation. President Weizmann takes up a task laid down by his forefathers nearly 2,000 years ago, and leads a little nation in a continued plan to make Israel a promised land, blossoming like a rose in the desert. He has the prayers of Christians, along with the prayers of the Jews of the world, that his administration may set a high standard of faith and devoted stewardship. God bless the State of Israel!

"Teddy" — Strenuous Episcopacy, Twenty Years After

GEORGE W. OSMUN

A TRIBUTE TO THE LATE BISHOP HENDERSON



From the time I first saw him in action as a pastor in an eastern conference, up to the last meeting I attended under his direction only a week before his sudden death in February of twenty-nine, he was always, on all occasions, a man of one purpose, the exponent of firm, faithful, consistent devotion to his life calling. He was always "at it, in season and out of season." He was the embodiment of the strenuous gospel.

The Strenuous Gospel

Theodore Henderson's life was a sermon. Its theme was, "Work, for the night is coming," and the text, "Whatsoever thy hands find to do, do it with thy might." The picture is still vivid of this man of forty, broad-shouldered, with rugged, athletic figure, brimming over with vigor, breezing into an annual conference session, carrying a portfolio stuffed with papers — most of them related to evangelism. The young minister of Hanson Place Church, Brooklyn, had definite plans and proposals to bring before his fellows. As pastor of a church which had been one of the largest and most influential in his denomination, but which was beginning to feel the drift to the suburbs, he was fighting to halt the inevitable disintegration of a downtown congregation.

On several occasions I dropped in at special meetings conducted by Pastor Henderson. They were mostly evangelistic in character. His devoted wife was at the piano; her full toned, mellow singing of "I Love to Tell the Story" lives in the memory. There followed a supper-session for personal workers, at which the pastor with friendly insistence and painstaking care outlined his program for reaching people in surrounding boardinghouses. The gist of it was: Each one win one.

Always resourceful in schemes and methods, if one plan did not succeed, another seemed to spring into being over night. The win one idea, which once took strong hold on the churches of the country, captured his own imagination to such an extent that it remained with him to the end. H. Clay Trumbull's "Individual Work for Individuals," going after and laying hold of folks one by one, he subscribed to without reserve. He was convinced of the persuasive power of the consecrated layman armed with Scripture truth. "Chapters of Blessing from the Book of Life" is the title of a booklet he prepared for Christian workers. It is chock-full of ingenious and inspirational studies of the great chapters of both Testaments.

Born in New Jersey with no silver spoon in his mouth, Theodore Henderson worked his way through Wesleyan and Drew, graduating from both with distinction. In all his succeeding pastorates in the New York Area, he left a record notable for industry and solid achievement, but it was his persistent emphasis upon evangelism which attracted the attention of the church at large and resulted in his election to the episcopacy in his early forties.

As a bishop, he expanded himself to the limit upon the projects of his office. Everywhere he seemed to unearth special causes requiring support, encouragement, and a boost. He was impatient with half-measures or anemic insituations. Schools, colleges, hospitals, churches, and neglected fields must be raised to higher efficiency for the greatest possible service to youth and humanity. World War I found him deep in plans for the promotion of evangelism, but, with characteristic vigor, he responded to the call of the Methodist War Council and transferred his activities to Europe. There, with others, he labored to organize the churches for aggressive postwar reconstruction. The Orphan Home at Grenoble, the farm at Lyons, the Methodist schools in Rome, the memorial at Chateau-Thierry, must be saved from threatened disaster. Back home, he plunged into an intensive campaign to broaden the scope, and expand the resources of the boys' school on Monte Mario.

In his last field of service, he was conspicuous as a man of unceasing labors, ever seeking to stabilize and strengthen the institutions of Methodism. In face of superhuman difficulties he launched, and by sheer weight of personality and masterfulness of direction, carried through the raising of great sums of money for our hospitals at Toledo, Cleveland, and Columbus, besides lending a strong hand in the splendid drive for Christ Hospital, Cincinnati. He literally saved two of our Ohio colleges as institutions of first-class importance, while the last outstanding public duty to absorb his heart and mind at the moment God called him was the formulation and execution of the program for the expansion of Ohio Wesleyan, and preparation of his address on "Methodism and the Higher Education" to be delivered at the inauguration of the new president.

These are but suggestions of the numberless administrative details which engaged his attention. The oversight of a thousand churches, the problems of two-score superintendents, the broader work of state federation, the arousing of youth, the weekly exhortation to his constituency through the *Advocate,* the exacting duties of boards and commissions — world service, reform, evangelism, education — the holding of annual conferences, the conducting of summer schools, the incessant preaching and travelling hither and yon — it was consuming effort, a work truly apostolic.

The Flaming Gospel

Bishop Henderson's laboriousness had its roots in his evangelistic ardor. His was a flaming gospel. He refused to interpret evangelism narrowly, as mere emotional appeal or mourners' benches. The Divine Spirit, he insisted, may find expression in unexpected ways and at unlooked for seasons. He liked to point out that the great revival of fifty-seven was without professional evangelists, fervid pulpit oratory, or well-oiled machinery, but was marked by prayer groups, distribution of tracts, and personal appeals by laymen. At a ministerial retreat he described Finney's powerful appeal to the consciences of intellectuals, and related how Lyman Beecher warned him not to come to Boston, threatening to fight him all the way from the New York State border, and even in the streets of the Hub, but four years later was chairman of a reception committee to receive Finney with open arms. "You can't put any limitation," the bishop concluded, "upon the activity of the Holy Spirit."

He was one of the first to proclaim that evangelism must be adapted to the new age. Claptrap, and what he termed "a three-ring ecclesiastical circus," he believed to be outmoded. Every Christian must constitute himself a messenger of Christ, and effective use should be made of the inquiry room, after the manner of Moody and Drummond.

It was the passion, rather than the method, of evangelism which he conceived as the genius of Methodism. The Wesleys, though men of culture, had such regard for the souls of their fellows that they sought out miners, weavers, and artisans to whom the stiff clergy of the established church had ceased to minister. A deep-seated love for men and zeal for their salvation, something like Moody's "rage of souls," was the supreme note of Bishop Henderson's ministry. He put his whole personality into an earnest effort to make the Gospel of Christ the rule and hope of men's lives. His preaching was Biblical, personal, moral, vital, but fundamentally it was evangelical. Many of his public services closed with a plea to young and old to dedicate their lives to Christ. His closest friend was F. Watson Hannan, one of the church's most eminent pastor-evangelists, who became a theological professor but retained "the spiritual glow." The two were like brothers. It is significant that they slipped away within a few hours of one another.

The Human Gospel

There was also a very human quality in the bishop's gospel. From his earliest ministry he was deeply devoted to youth. In scores of colleges he made contact with young men and women and led them to give their lives to Christ and their fellows. It is no exaggeration to say that thousands of young people, in interviews and conversations with Theodore Henderson, found the inspiration for a nobler and more useful life.

In relation to his men he manifested the same warm, personal interest. While he never let up upon his insistence that they lead the churches in winning souls, they always found him brotherly, sympathetic, and approachable. A humble man in a very small charge related how the bishop, in his last busy weeks, found time to spend two or three days with the men in that rural section, putting up with their harder conditions, driving over miles of muddy roads, stopping only for a sandwich and a cup of coffee, opening his heart to them like an elder brother.

Of course what stands out in his later years was his intense interest in the neglected folks of the Kentucky mountains. None can estimate the immense good he wrought in that region of rough men, or the profound admiration and reverence with which they regarded him. It will endure as a monument to his broad, human, tender-hearted view of the church's mission, like His who looked with compassion upon the multitude harassed and torn like sheep without a shepherd. Those moving mountain stories he told, and the heroic, kindly purpose to heal, gospelize, educate, and rehabilitate those underprivileged people, mark him as a true servant of Jesus Christ.

Of his unselfishness, it is enough to note that his rare energy and versatility might have been devoted to self-aggrandizement, but was instead freely and wholly subordinated to his love for the Kingdom. A college president has told me of the unsparing effort the bishop made to raise a large endowment fund, a million dollars or so. At the close of the campaign the trustees offered anything in their power, a money gift of $2000, an auto, but he steadfastly refused any material gift, insisting that every dollar go toward Christian education for Methodist youth. Finally, out of sheer gratitude, they assigned $50,000 to establish a Bishop Henderson Chair of Philosophy.

A man of exceptional character, an unforgettable personality, dynamic, persistent, clear-headed, single-minded, he was an administrator of the affairs of the church with few equals, often summoned by his colleagues to unusual tasks because of their confidence in his wisdom, ability, and power of execution. His closing days were full of thoughts of the approaching Easter campaign. He desired almost with his last breath that his men and his churches should "carry on," and "being dead, he yet speaketh."

Have You Found Out About It?

THE ADVANCE
FOR CHRIST AND HIS CHURCH
FROM CRUSADE TO CONQUEST

PERSONS

Aquila W. Chase, lifelong member and trustee of the Methodist church in Orange, Mass., died on Jan. 5th in his 90th year. Mr. Chase was one of the men who, in the early days of the Orange church, mortgaged his home to help pay for the building. Funeral services were held on Sunday, Jan. 9th at the Higgins Funeral Home in Orange, under the direction of his pastor, the Rev. Gordon C. Capen. Interment was in Spring Grove Cemetery in Florence, Mass.

A daughter, Vicki, was born on Feb. 12th to Dr. and Mrs. Harry R. Felger of New York City. Mrs. Felger is the former Rosemary Stoody, daughter of the Rev. Dr. Ralph Stoody, director of Methodist Information in New York City, and Mrs. Stoody.

The Rev. Liston Pope, professor of Social ethics at Yale and dean-elect of the Yale Divinity School, left Feb. 15th for a four-month trip to study race relations and educational facilities in Central and Southern Africa. He is on sabbatical leave from Yale to make the trip, and will return early in July to assume his new duties as dean of the Divinity School.

Dr. Chester C. Marshall, director of Methodist Hospital, Brooklyn, N. Y., the denomination's first institution of healing, in reviewing ten years of progress to guests at a testimonial dinner to the retiring president, gave figures that explain the gray hairs of hospital executives. He stated that "while a patient could be cared for at a cost of $5.62 per day in 1938, it now costs $14.94 per day."

Mr. J. Arthur Rank, English Methodist, who in recent years has become a world figure in the film industry, has donated a library to Hua Chung University in Wuchang, China in memory of his father. British Methodism co-operates in its support. Mr. Rank, who controlled a large share of the empire's flour milling, and Mrs. Rank were much interested in foreign missions. Their son is treasurer of the home missionary society of the Methodist Church in Great Britain and when at home personally conducts a Sunday school on his estate. His interest in motion pictures began when he sought to improve the supply of suitable religious films.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period of the first half of March.

March 1 — The Rev. John B. Olds, First Methodist Church, Somerville.
March 2 — Dr. William G. Muelder, dean of Boston University School of Theology.
March 3 — Mr. David W. Moulton, major in the Salvation Army.
March 4 — The Rev. William H. Lewellen, Christian and Missionary Alliance, Brookline.
March 7 — Mr. William J. Kurth, president of Corporation of Morgan Memorial.
March 8 — The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.
March 9 — The Rev. Edson G. Waterhouse, St. John's Methodist Church, Watertown.
March 10 — Dr. Williams R. Leslie, Saint Mark's Methodist Church, Brookline.
March 11 — Dr. Azariah F. Reimer, Tremont Street Methodist Church, Boston.

Israel's President

Dr. Chaim Weizmann was elected the first President of Israel on Feb. 17th. Dr. Weizmann, scientist-statesman who has worked for the Zionist cause all his adult life, served as provisional president of the first Israel government formed at Tel Aviv last May.

The Rev. Charles Melden, 95, a former member of the Maple Street Methodist Church, Lynn, Mass., died Feb. 10th in Oakland, Calif. He is survived by his wife and three children in Oakland, and nieces and nephews in New England. Born in Salem, Mass., July 18, 1853, he spent many years in Lynn while preparing for the ministry at Boston University. He held pastorates in Somerville, Brockton, Newton, and Providence. During a leave of absence from the ministry, he did work among Negro people in Atlanta, Ga., and New Orleans, La.

Fire resulting from a short circuit in the wiring in the attic caused heavy damage to the parsonage of the Methodist church in New London, Conn., on Feb. 6th. The minister, the Rev. Oliver W. Bell, who occupied the parsonage with Mrs. Bell and the latter's mother and father, Mr. and Mrs. Fred Caulkins, said he believed the damage would run well over $5,000. The loss is covered by insurance. The fire left the house unlivable and Mr. and Mrs. Bell are temporarily residing with Mrs. Morris Katz.

The monthly meeting of the Deaconess Aid Society of New England, Inc. will be held on Tuesday, March 1st at 2 p. m., at Copley Methodist Church, Boston. The devotional period will be led by the Rev. Sydney Adams, minister of Centenary Methodist Church, Auburndale, Mass.

New Staff Member

The Rev. W. Randolph Thornton, formerly of Bloomington, Indiana, has been elected to the staff of the Division of the Local Church, General Board of Education, it has been announced by Dr. John Q. Schisler, executive secretary of the division.

Mr. Thornton will be identified with the division's Department of Leadership Education. His chief responsibility will be in the area of the administration of Christian Workers' Schools on the local church, community, subdistrict, district and annual conference levels, according to the Rev. M. Earl Cunningham, director of the department. He began his work on Feb. 7th. His office is in the Methodist Building, 810 Broadway, Nashville 2, Tennessee.

For the past two years Mr. Thornton has been executive secretary of the Indiana Conference Board of Education, with headquarters at Bloomington. Prior to his going to Indiana, he served as pastor of the following churches: Parker Street, Lawrence, Mass.; St. Lukes, Lynn, Mass.; and First-Bow Mills, Concord, New Hampshire.

A native of New England, the new secretary holds the degrees of B. S., M. A., S. T. B. and S. T. M. from Boston University.

Mr. and Mrs. Thornton and their two daughters are residing at 2126 Blair Blvd., Nashville.

John C. Wiles

John C. Wiles, 77, contractor and builder of Marion, Mass., and active churchman in the Marion Methodist Church, died on Feb. 13th and funeral servies were held from his late residence on Wednesday, Feb. 16th.

A resident of Marion for the past thirty-eight years, Mr. Wiles was born in Wellfleet and lived there until a young man. On June 8, 1898, Mr. Wiles married Lucy Gallienne of Marion, and last June the couple celebrated their fiftieth wedding anniversary.

As an active member of the Marion Methodist Church, Mr. Wiles was one of the trustees and secretary-treasurer of the church school.

He is survived by his widow; a daughter Marion E. Wiles of Great Neck, N. Y.; a son, Ernest, of Washington, D. C., and four grandchildren.

56 Years In Washington

The American University began on Feb. 21st. a week-long celebration of its 56th Founders Week.

On Monday the university published a booklet by Robert V. Fletcher, chairman of the board, on "The Meaning of An American." At the same time letters from the 40 members of the board setting forth their idea of the University were brought together and made public.

On Thursday (February 24) at 7:00 p. m. the university television players over WMAL-TV and under the direction of Miss Ella Harllee, of the department of speech, will present a historical pageant showing the difference in American life over the 56 years since the university was chartered by Congress in 1893.

During the entire week there will be an exhibit of photographs from the university archives in Watkins Gallery on the campus.

Beginning on Wednesday afternoon and continuing through the evening the policy committee of the board of trustees will be in session under the chairmanship of Justice E. Barrett Prettyman. Other members of the policy committee are Donald R. Richberg, Joy Elmer Morgan, Admiral William N. Thomas, Chairman of the Board R. V. Fletcher, and President Paul F. Douglass.

Thursday, which is the day on which the charter of the university was signed, will begin with a university convocation with full academic procession. The Founders Day Address, to be delivered at this time by Donald R. Richberg, member of the board of trustees, will be entitled "Liberalism: What and Where Is It?" During the day the university will delebrate the 25th year of service of Dean John E. Bentley, of the College of Arts and Sciences.

Thursday evening will be alumni night with the 1500 alumni living in Metropolitan Washington being invited to a reception to be given by President Douglass and Chairman Fletcher at the president's residence on the campus. Simultaneously alumni dinners will be held in Boston, New York, Philadelphia, Pittsburgh, Detroit, Ann Arbor, Indianapolis, and Denver. Dean Bentley will fly to Boston Thursday afternoon to speak at the Boston dinner. Copies of Mr. Richberg's address have been distributed to the alumni groups for reading at the alumni dinners. Each alumnus also will receive a copy of Mr. Fletcher's booklet on "The Meaning of an American."

On Friday evening the National Symphony Orchestra will play a concert for the students of the University in Clendenen Hall.

On Saturday afternoon the university will entertain the editors and staffs of public and private secondary school student newspapers in Metropolitan Washington at the National Press Club.

The week will come to an end on Saturday night with the 56th Anniversary Founders Day Reception for more than 500 members of the faculty and staff given by President Paul F. Douglass and chairman of the board, Robert V. Fletcher at the home of President Douglass on the university campus.

Dr. Morelock Honored

CHICAGO — A bound volume containing letters of appreciation from church leaders all over the nation was presented recently to Dr. George L. Morelock, executive secretary emeritus of the General Board of Lay Activities of The Methodist Church. The presentation was made by Ray H. Nichols of Vernon, Texas, president of the board, in recognition of Dr. Morelock's 26 years of consecrated leadership in men's work in Methodism. Shown in the picture are, left to right: Henry V. Loeppert, Chicago, assistant treasurer of the board and lay leader of the Rock River Conference; Chilton G. Bennett. Dr. Morelock's successor as executive secretary; Mr. Nichols; and Dr. and Mrs. Morelock.

Urge Open Door

An appeal to the Secretary of State to keep the door open to "high level American-Soviet peace consultations" was dispatched on Feb. 6th over the personal signatures of twelve well-known clergymen and church officials.

Since the petitioners are acting as private citizens, the names of the organizations to which they are related are included only for their personal identification.

The text of the message follows:

"Christian churches and churchmen have often and persistently requested high level negotiations between the United States and the U. S. S. R. in the effort to resolve those differences between the two nations which hinder and threaten peace and the United Nations. To close the door to peace consultations between the United States and the U. S. S. R. in general or between President Truman and Premier Stalin in particular constitutes, in our opinion, a tragic mistake. We believe efforts to solve American-Soviet conflicts through direct negotiations are consistent with loyalty to and co-operation with the United Nations. Was this not the intent of President Truman in the Vinson mission proposal which he strongly defended during the presidential campaign? We urge our government to welcome and take advantage of every opportunity for American-Soviet consultations. This we believe will make our government more friends among peace-hungry peoples throughout the world. Nothing can be lost by such consultations. Real progress toward peace might be gained." Signed:

Miss Thelma Stevens, executive secretary, Department of Christian Social Relations, Woman's Division of Christian Service, The Methodist Church, New York. Dr. Willard Uphaus, director, National Religion and Labor Foundation, New Haven, Conn. The Rev. William Spofford, editor, *The Witness*, New York. Dr. J. Henry Carpenter, executive secretary, Brooklyn Division, Protestant Council, New York City. The Rev. Edward McGowan, pastor, Epworth Methodist Church, New York City. The Rev. Donald Cloward, executive secretary, Department of Christian Social Progress, Northern Baptist Convention, New York. Dr. Mark A. Dawber, executive secretary, Home Missions Council of North America, New York. Dr. Wade C. Barclay, Board of Missions and Church Extension, The Methodist Church. New York. Dr. Phillips P. Elliott, First Presbyterian Church, Brooklyn, New York. The Rev. John Paul Jones, pastor, Union Presbyterian Church, Bayridge, Brooklyn, New York. The Rev. Jack R. McMichael, executive secretary, Methodist Federation for Social Action, New York. The Rev. Charles Young Trigg, pastor, Salem Church, New York City.

* * *

Guard: "Halt! Who goes there?"

Eighteen-year-old Enlistee: "You wouldn't know me — I just got here."

— *Trucks and Half Tracks*

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for March 6.

As A Man Soweth. Mark 4:1-9.

A Parable From Rural Life

In the parable of the sower Jesus reached into his rural background and came up with a parable to teach a lesson to us. At first glance this parable does not seem to have much connection with temperance — the subject of this lesson.

A nation which spent nine billion dollars for intoxicating liquor last year can well afford to study a lesson on temperance. One guess, and there is no way of making an exact count, puts the number of liquor drinkers in the United States at sixty four million. A porter on a Pullman car once remarked after a hard experience with drunkards that his wife told him that "liquor never did nobody no good." It is pretty expensive to pay out so much for nothing.

The fact we need to set down for long and hard consideration is that in recent years the conscience of the American people has undergone a loosening process about liquor drinking. Nobody who gets around this country or gives temperance even one thought can avoid taking notice of the number of "men of distinction" and their women who drink liquor.

There was a time in our history when liquor drinking was done with some degree of shame. One of the most dangerous things about drinking now is that it is accepted and condoned and often regarded as the thing to do.

Facts vs Fiction About Alcoholism

There was a time when we did not know much about alcoholism. In the country school which I attended there was a chart hung up in the front of the class room showing what was then called "hob nailed gin liver." It portrayed in brilliant colors the insides of an alcoholic with a lurid liver highlighting the picture. Added to this was a tale about dropping an egg into a glass of gin. The egg was supposed to sizzle and fry. The teacher would fix us with a fishy eye and say in a solemn voice — "That, children is what liquor does to your brain." The joker in that little tale was that it wasn't true. We wasted some good eggs and bad liquor in trying the experiment. We never did find out what gin did to a liver or a brain in the raw.

"Ten Nights in a Bar Room" was a temperance novel which did noble service in a worthy cause. "From the Bar Room to Hell" was a number we did not overlook.

Then we swung far to the other extreme to an easy acceptance of liquor as a part of the American Way of Life. We are now going at the problem in a more scientific way. And strange as it may seem this parable about the seed and the sower and the soil goes to the very heart of the problem of alcoholism.

Improving The Seed

We know that the effect of alcohol upon human personality is far worse than it is on the body. Of course we know that personality and body can't be divided but the effects of liquor drinking register most heavily on the thing we call personality.

Nobody with a brain that has not been fried in gin claims that alcohol improves the human personality. All the talk about drinking making a person brilliant and alert is just so much fiction. Tests made by scientists have long ago put this claim for liquor out of commission.

One out of five fatal traffic accidents has some connection with alcohol. Intoxicated walkers who get in the way of automobiles account for more deaths than do drunken drivers. This is not a physical but a personality fact.

In the improvement of an alcoholic there are three basic musts which Dr. Abraham Myerson claimed everyone must observe if a cure is to be made. The alcoholic must have the desire to be treated. He must wish to get well. He must be willing to co-operate.

Improving the Soil

Liquor drinking is most likely to be done in company with others. Solitary drinking is rare. "Come on, lets have a drink," is the standard drinking procedure. The pressure of environment gets too great for many people to withstand. We have known this for a long time.

What we have not known so well is that a cure for alcoholism must often be found in what has come to be known as "group therapy." Phychology is doing more to cure alcoholism in this way than theology is accomplishing. Of course this does not discount the power of God to cast out demons. Conversion was a pretty effective group therapy in the days when it was called by William James a process of personal integration and Methodist Circuit Riders called it "The power of God unto salvation."

To sum up this parable as it applies to the drinking of liquor and what to do about it in a nation that is too much "under the influence," what can be said?

It is necessary to develop new Christian conscience about the manufacture, sale and drinking of liquor. Alcohol is a destructive and disintegrating force in personal and social life. Total abstinence is the only preventative cure for alcoholism.

Society is largely responsible for liquor's manufacture, sale and use. The whole process is legalized and sanctioned by society until a person gets drunk enough to become a nuisance, break the peace, commit a crime or become a pauper. Then we get mixed up with the law which this temperance lesson cites: "Whatsoever a man soweth, that shall he also reap." And society must harvest the crop it has planted and cultivated.

The only Christian process worthy of the name in curing alcoholics is for society to help restore and save the persons who have become the harvest of the legalized, socially-sanctioned liquor traffic.

The Christian Doctrine Of Man

(Continued from page 173)

variety! Shall I say a *charming* variety? Like a fragrant bouquet of spring flowers, no two alike, yet as a lovely bouquet, how rapturous to the eye!

Did you not sometimes tremble to think what might have happened if the American people had been forced to depend for its wives and sweethearts on the original settlers? The migrations to this country in the last one hundred years have been for America more than a means of increasing population. They have been a source of hereditary potential for perpetuating white Americans.

The same mixture has prevailed among races. I used to say to Negro college students that when it comes to choosing a life partner, they have a range of selection as wide almost as the Heinz slogan — fifty-seven varieties, in color a veritable Whitman's sampler: in the one box we have just plain chocolates, double-dipped chocolates, milk chocolates, all the way through to the attenuated creams with hardly any chocolate at all, and every possible chocolate mixture included.

The result of this blending of physical characteristics of the human race makes it easy to understand Franz Boas when he says with scientific precision from his learned chair of anthropological research; "If I were to select the most intelligent, imaginative, energetic and emotionally stable third of mankind, all races would be represented." All this is merely the twentieth century scientists' way of underscoring the teaching of Jesus: "One is your Father . . . all ye are brethren."

Jesus carries his doctrine one step further to a practical application. On the basis of it, he invites Christian discipleship and Christian conduct to our fellowmen. "One is your teacher, Christ, all ye are brethren."

Your being a member of the Christian body must mean unequivocal loyalty and devotion to Christ, and your Christian love and loyalty must make an actual difference in your attitudes to persons of other groups and races. Over and over again this doctrine of the nature of man with its application echoes throughout the gospels, like the melodious pattern of a great symphony, repeated with variations on the main theme. The story of the good Samaritan is only another version of Christ's teaching on the brotherhood of man.

"And who is my neighbor?" asked the young lawyer. *"A certain man,"* race, denominational affiliation and creed, unknown. A certain man, travelling on the dangerous Jericho road, fell among thieves, who slugged him unconscious, took his belongings and left him for dead. And by chance there passed that way a priest, a Levite, and when they were at the place, observing there had been a holdup, quickly detoured and passed by on the other side. In a rush to get to church? Heartless perhaps? Afraid to get mixed up in it? Be tolerant in your judgment. Their reactions as human beings were consistent with their religious creed. They had been taught that a "neighbor" was a question of race and geography, one of the Jewish commonwealth, one who lived next door. But Christ now contrasts Christian action with priest-Levite code.

But a certain Samaritan, of a mixed breed, of a different religious training, when he was at the place, dismounted, came near, and with compassionate heart and tender hands, administered first aid, bandaged the bleeding wounds, set the unfortunate on his own beast, took him to the nearest village and provided for his hospitalization and recovery. Now comes the searching question of Jesus: "Which of the three (priest, Levite, or Samaritan) was neighbor to the victim of the Jericho road?"

"He that had compassion on him" was the ready reply. "Go thou, and do likewise." The good man, who will inherit eternal life, the "neighbor" need not be a member of my own race, or church, or club, or gang, — but just *any certain man* to whom I may be a friend, a brother. A time of emergency only provides the occasion for brotherhood in action.

Our contemporary times offer a wonderful opportunity for giving concrete practical application to this neglected article of our Christian faith. And how our world desperately needs it! A United Nations organization is a great first step in the Christian direction, but it is only a step. Many of the exploited will not even have a voice or be heard at its council table.

The real remedy for the ills of our victimized humanity must come, as we Americans say, "in the democratic way;" that is, direct from the people up rather than from an organization, down. It must come up from the grass roots of our small communities — from Dorchester, where anti-Semites stone Jewish school boys, from California communities where Japanese and Nisei are disadvantaged, from Memphis, where a Negro veteran, still wearing his army chaplain's insignia, is humiliated because of his race.

In our local communities where Christian doctrine still awaits being applied, men must learn that the very survival of civilization is at stake, whether it will survive or go the way of Egypt, Nineveh, Tyre and the other vanished civilizations. Mankind must learn that life is not a footpath where individuals may walk in solitary and snobbish isolation from their fellowmen. It is rather "a house by the side of the road where the race of men go by," or it is a crowded thoroughfare, where for safety we must clasp hands and touch hearts as we go.

> "Our fears, our hopes, our aims are one,
> Our comforts and our cares."

We shall journey together as neighbors, friends and brothers, or not at all. The only alternatives in an atomic age are a civilization based on the Christian doctrine of the nature of man or no civilization at all.

I present no grievance list. God knows the list is long enough — from Massachusetts to Mississippi, from Palestine to Georgia — the outlook is sinister and dreadful enough. But this is no time for the word of despair. Our Christ has promised the final victory, and He will win. Already here and there across the world are signs of . . . a better day. Are twentieth century Christians able to lead into it? Are they willing? God help us.

Church And State In Europe

As reported by Religious News Service

German Catholic Bishops

BERLIN — Joseph Cardinal Frings, Archbishop of Cologne, has called a conference of Catholic bishops in western Germany to be held at Beuel Monastery in the British zone, according to well-informed circles here.

Purpose of the conference, it is said, is to discuss a provision concerning the church in the proposed new constitution for western Germany being drafted by the Parliamentary Council at Bonn, in the British occupation zone.

Neutral observers here believe Parliamentary Council members may regard the conference as a new "Kulturkampf" or conflict between the church and state.

Meanwhile, Dr. Konrad Adenauer, leader of the Christian Democratic Union of Germany, and a prominent figure in the Parliamentary Council, met with members of the Catholic hierarchy at Puetzgen, near Bonn, to discuss provisions in the proposed constitution relating to the churches.

Czech Catholics

PRAGUE — Sources close to the government here said they expected a meeting of government officials and Czech Catholic leaders would take place in the next few days.

These sources said the discussions would cover the question of compensation for nationalized church property, the demands made by the Catholic bishops regarding church schools, and the issue of whether the teaching clergy are to be compensated by the church or state.

Another topic will be the attitude of the church toward the participation of priests in the government. In this connection, it was expected that the government would insist that clergymen not be forbidden to thus exercise their "civil rights."

Since May, 1948, a number of priests have been suspended because of political activities. One of these was Father Joseph Plojhar, minister of health in the Communist-controlled government.

Romania Control Of Church Groups

BUCHAREST — Far-reaching government regulation of Romania's church groups, ranging from control of their property and funds to supervision of their religious art, was officially decreed here.

The decree, published in the government gazette, outlined the functions of the Ministry of Cults as follows:

(1) To supervise and control all religious cults and their branches, such as communities, associations, orders, congregations, and foundations with religious or other scope;

(2) To supervise and control special religious education for training personnel for all religious cults;

(3) To approve the establishing of new communities, parishes, religious administrative units and the establishing of new posts for personnel; to know the names of all new personnel, paid or voluntary, in religious service;

(4) To control and supervise religious art as well as preserve that which represents artistic value;

(5) To supervise and control all property and funds of whatever nature or source of all religious cults;

(6) To execute the work in liaison with local representatives regarding relations and information between cults here and abroad.

World Council Warns

GENEVA — Freedom of religion and freedom of conscience are threatened in "almost every part of the world today," the executive committee of the World Council of Churches declared here.

In a statement addressed to communions affiliated with the council, the committee charged that "numerous" European and Asiatic governments "which claim to guarantee freedom of conscience and religion, are, in fact, denying it."

Moreover, the statement said, "in some countries where the tradition of freedom is apparently maintained, increasing government control over the action and thought of the people, domination of public policy by military and strategic considerations, and infringements of the rights of religious minorities constitute an accumulating menace of which Christians seem as yet largely unaware."

The council group asserted that in some areas of the world churches "face the possibility of a complete disruption of their life as churches." Then it listed the following ways in which religious freedom is being denied:

(1) "The freedom of the church to preach the Word of God to all men in all realms of life is restricted.

(2) "Religious instruction of young people is hindered.

(3) "Christian youth movements are prohibited.

(4) "There is interference with the training of the clergy and the appointment of church leaders.

(5) "Obstacles are put in the way of public evangelism and missionary work.

(6) "Officers and members of churches have been arrested and imprisoned on an ever-increasing scale."

The executive committee said it saw in such measures "a deliberate attempt to undermine the witness of the churches by forcing them either to withdraw completely from public life or to become tools of secular policy."

It added it was aware that churches "living under conditions where freedom is jeopardized are exposed to especially grave temptations."

However, the committee said, churches in such a situation should be cautioned against defending the "old political or social order" in the reaction against new tyrannies.

At the same time, it warned against the temptation "to leave the world to its fate." In this connection, the statement declared:

"The church dare not sink back into a self-contained existence. It is called to proclaim the lordship of Christ in all realms of life and under all forms of government."

The statement warned that the life of every individual Christian and every Christian family "must be so rooted in Christ" that the faith will live on "even though the church may, for a period, be deprived of every earthly protection and stripped of everything except its fellowship with its Lord."

Bulgaria Indicts 15 Protestants

Fifteen evangelical ministers were indicted by the public prosecutor in Sofia, Bulgaria on Feb. 10th, on charges of espionage and irregular political connection with officials of the United States and British political missions in Bulgaria, according to news dispatches from that city. The indicted churchmen were said in the dispatches to have confessed their guilt in writing. They are members of the High Council of Unified Evangelical Churches (Methodist, Baptist, Pentecost and Congregational.)

The ministers were arrested last December and charged with military, political and ec

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nomic espionage and black market dealings in dollars. An eighteen-page indictment said that the ministers had been in contact with thirteen members and former members of United States and British missions and legations.

According to the indictment the ministers' anti-national activity started in 1945 when they visited Mr. Black and requested active intervention in Bulgarian internal affairs. The indictment alleged that Mr. Black promised such intervention if disturbances and discontent arose.

The indictment named as spy contacts for the church officials thirteen Americans and Englishmen, including some prominent Protestant world leaders who had been in Bulgaria at various times after 1944.

The indictment described the thirteen as "organs of foreign intelligence and representatives of international reaction," and said all fifteen of those indicted had been in touch with them either directly or indirectly.

They were accused of organizing a spy network for foreign intelligence services, and voluntarily collecting and delivering to foreign intelligence representatives economic, military and political information that constituted state secrets.

Among those named as foreign contacts were: Dr. J. Hutchison Cockburn, director of reconstruction and inter-church aid of the World Council of Churches, former Moderator of the Church of Scotland; Bishop Paul N. Garber, Methodist bishop representing eleven European nations, former dean of the Divinity School at Duke University; Robert Tobias, of the World Council in Geneva; Helen Cooper, former principal at the Lovech Methodist American College. The college was closed last August by the Sofia Government. The new teacher now teaches in Bridgeport, Conn.; Melloney Turner, Miss Cooper's successor at Lovech and now a teacher in Greece.

Those indicted included: Vassil Ziapkov, religious United Evangelical Churches representative and head of the Congressist Church; Yanko Ivanov, his deputy, who is supervisor of the Methodist churches in Bulgaria; Nikoala Mihailov, head of the Baptists; Georgi Chernev, head of the Pentacosts. — *Note:* Bishop Garber and Dr. Cockburn are in Geneva, Switzerland; Miss Cooper in U. S. A.; Miss Turner in Greece. They were not under any charges and are safe from any disturbance by Bulgaria.

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Bishop Garber Denies Charge

GENEVA — Dr. Paul Neff Garber, bishop for The Methodist Church in the European area, denied here the Bulgarian charge that he acted as a "contact" for the 15 Protestant leaders indicted in that country for alleged espionage activities.

Bishop Garber, named with 12 other Americans and Britons by the Communist-dominated Bulgarian government, termed the arrest of the 15 ministers on the "silly charge" of espionage a "deliberate violation of the religious freedom guaranteed by the Bulgarian constitution."

"My only visit to Bulgaria took place in November, 1947, for the purpose of attending an annual religious meeting in Sofia," he said. "My visit was concerned entirely with religious affairs pertaining to The Methodist Church. No action on my part could be construed as relating in any way to the political situation now existing in Bulgaria.

"My visit was not made in secret, for while in Sofia I had conferences with the then Minister of Foreign Affairs Kimon Georgieff and Minister of Cults Dimiter Iliev. Both assured me there would be religious freedom for all groups in Bulgaria. Apparently there has been a great change in policy."

Bishop Garber said he knew of no Methodist clergyman in Bulgaria who "is guilty of plotting against the state." He estimated there are 3,500 Methodists in that country.

Reserve On Mindszenthy

LONDON (RNS) — Two leading British Protestant journals editorially expressed sympathy with Joseph Cardinal Mindszenthy, imprisoned Hungarian Primate, but at the same time were reserved in condemning his trial.

The *Methodist Recorder* declared "it would be a mistake to regard Mindszenthy as a champion of democratic freedom."

"Nothing is more demoralizing to the life of a nation," said the paper, "than antagonism between church and state.

"Perhaps on this account and because of the cardinal's widespread veneration as the national head of the church, the Communist government of Hungary has shown for a party dictatorship unusual tolerance towards his excursions into politics."

The *Christian World* (Free Church) commented:

"There is no reason why so exalted a person as a cardinal should not stand his trial if there is proper evidence that he has broken the law.

"The furious assault upon the Hungarian government by the Catholic Archbishop of New York (Cardinal Spellman), must be described as at least premature."

The *Christian World* condemned, however, the Dean of Canterbury, Dr. Hewlett Johnson, for his "friendly attitude toward governments which deny to citizens their right to oppose political regimes which they believe wrong and un-Christian."

The Mountains Are Round About Redlands

Robert E. Bruce

Most places have their strong and weak points. To catalogue the strong points of Greater Boston would take too long, but quite a number of them are offset by the lack of mountains. Here in our new old home in California they almost surround us. Four of these are over ten thousand feet high. Every day they are different, and this evening at sunset they brought a thrill such as I have hardly experienced before in this my long life.

I was coming back from the store with onions, cream, and yeast, when the snow-capped mountains to the east took me away from the groceries and nearly out of myself. Their bases were all but lost in the approaching darkness. At least twice in my life I have seen high mountain summits when the bases were hidden. Once it was Fuji as we sailed into Yokohama Harbor, and again it was Kinchinjunga as I stood on Observatory Hill at Darjeeling. But today brought more than either of those experiences. The summits of the mountains at which I looked, as well as their bases, were invisible. They were lost in clouds. But just below the clouds, between them and the lower darkness, there was a narrow band of snow-covered mountain terrain clothed in brilliant sun-set glow.

Finally I forced myself to turn my back upon that scene and look to the west. There the sun was setting in such a mass of crimson as I have seldom seen. And back against that crimson drop curtain towered half a dozen ancient palms. Never till this day has nature placed before me in a few brief moments such a set of duplicates of her former gifts. For years ago in distant India I sat beside the poet Tagore and watched with him the sun go down behind palm trees in just such a crimson glow.

He who is fortunate has some experiences which are so complete in themselves that any addition would be a subtraction. Such was my experience today at eventide as I trudged home with the onions, the cream, and the yeast.

Common Fallacies Concerning The Bible

Herbert M. Gale

Mr. Gale is assistant professor of Biblical history at Wellesley College, Wellesley, Mass., and is a member of the Missouri Conference of The Methodist Church.

"Creation" — Genesis 1:1; 2:25

It is a common experience to be confronted with references to "the Biblical account of Creation." This expression is misleading, for there is not *one* Biblical account of Creation; there are *two*. Genesis 2:5 indicates clearly that a second report is beginning, for this verse states explicitly that no life is yet to be found upon the earth. There follow statements as to appearance of man and of vegetation and animals; the order of their appearance is the reverse of the order given in Genesis 1. (Other differences may also be noted.) It is now regarded as quite certain that the account of Genesis 2 was first published at least as early as 850 B. C., while that of the preceding chapter was composed about 500 B. C.

It is exceedingly important to recognize the presence of these two differing reports, for their presence, side by side, throws considerable light on the Biblical writers' purpose and thought. The fact that later editors included the two in their single document indicates that their interest was not primarily in what may be called "scientific description," for the descriptions in the two chapters simply do not agree. Their concern, rather, was for the basic *religious* conviction which both accounts do agree in expressing, namely that, from the beginning, behind all things and responsible for all things there has been the creating and controlling activity of God. It is His will that has determined the nature of the universe; in Him alone can be found the ultimate explanation of all existence.

I should like to venture the suggestion that had the editors possessed also a twentieth-century statement of the evolutionary theory, they would have felt no particular difficulty in adding it to the two which they did include, for the very fact of the evolutionary process might well have been interpreted by them as presupposing and requiring the existence and activity of a purposeful and supreme Being who established it. As "scientific description" the theory of evolution contradicts Genesis 1, it is true, but no more than does Genesis 2.

All of this indicates that the Biblical writers were concerned primarily with the ultimate realities, not with mere description. Even differing descriptive notions could be useful if they suggested the one fundamental religious truth.

If the expression, "the Biblical account of Creation," is employed in reference to the basic truth, its use may be justified; but if it is thus employed it may not be set in contrast to the theory of evolution, for that theory does not in and of itself stand in conflict with the basic truth. On the other hand, if the expression *is* set in such contrast, then it represents a fallacy in thought, for it then centers attention on the "account" as descriptive; and in that case there is not an *account;* there are *accounts.*

Readers Write

(Continued from page 170)

living in mortal sin if they were employed by or had business connections with non-Catholics. He kept his eye on most of the individuals of the town. The cardinal promised a certain physician a position as doctor to the railroad workers, who had already selected him, if he and his wife became apostates to Rome. The couple made a formal change of their faith, but the job never materialized.

Later, after Mindszenty had become cardinal and moved away from Zalaegerszeg, the *London Tribune* stated in its issue of August 9, 1946, that "Primate Cardinal Mindszenty refused to condemn the recent pogrom at Kunmadaras, and suggested instead an amnesty for fascist war criminals." Likewise, in an interview with Bertha Gaster, British journalist, he stated: "a group of dwarfed men are ruling the country; the majority consists of a Jewish gang of terrorists; Jewish sadists are torturing Hungarians at 66 Andrassy Strasse, where scores of priests are imprisoned and tortured, and naked women parade before them."

Concerning his opposition to land reform (the church dominated nearly one million of Hungary's 16 million arable acres), his own people, including the Catholic press, criticized him severely. Father Balogh, wrote in *Nemzet* the organ of the Independent Democratic Party: "The German Cardinals (Faulhaber, Preysing) raised their voice against Nazi barbarism in the name of Christian love. . . . In Joseph Mindszenty, however, not an apostle of Christ is speaking, but the politician who is an uncompromising enemy of democracy, who has never shown any understanding for the objectives of Hungarian democracy, has never given any aid to reconstruction, but rather has hindered the development of his own country. . . ." In reply to this, the cardinal issued one of his many pastoral letters to the effect that any and all Catholic journalists who criticized him would be excommunicated. (There had been no excommunication threats in Hungary between 1920 and 1944.)

Alec Robertson, in *The New Central European Observer* for Nov. 27th, lists other stands taken by Mindszenty:

"Denunciations of the new boundaries of Hungary under the peace treaty.

"Opposition to the campaigns for reconstruction and production.

"Prohibitions of participation by Catholic organizations in the national celebrations of the 1848 revolution, and by Catholic youth in voluntary construction projects, such as the Danube-Tissa canal.

"Attacks on nationalization of major industry.

"A call for passive resistance against the government.

"Refusal to negotiate with the ministry of education early this year on the question of nationalizing schools, unless the matter was first removed from the parliamentary agenda.

"Threats of excommunication against any Catholic teachers who served nationalized education, and against clergy who collaborated with the government in other ways."

An examination of the 96-page official "yellow-book" entitled "Documents on the Mindszenty Case," recently published in English by the Hungarian Government, will show much more condemnatory evidence, self-made. This booklet contains, in addition to a transcript of his confession, many fac-

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similies of documents sent by and received from the cardinal. From this, I take two quotations.

"I (Mindszenty) expected the restoration of the monarchy after the conclusion of a third world war by an American victory. For the transition period, until such time as Otto (the pretender to the Austro-Hungarian throne) should return, I would have been the temporary head of state. I wanted to crown Otto myself because it would have secured for me all those privileges that are granted to one who is foremost in the peerage."

"I influenced the results of the 1947 elections in a decisive way, to the benefit of the right-wing parties, not only directing "the faithful" on how to vote, but giving Margit Schlacta, monarchist candidate, 20,000 florins for her election expenses."

Now then, back to ZIONS HERALD. A sentence in the editorial claims: "Cardinal Mindszenty has had a notable career of statesmanship and went to prison rather than to submit to the Nazi dictatorship when Hitler demanded his loyalty." (He stated himself that "We helped the advance of the fascists. . . .") Has his been a notable career? Are the charges trumped up? Is this a political way of wrecking the power of Roman Catholicism in Hungary? I, for one, cannot believe it. It is a clear case of religion misused for political power by a vicious and selfish man who was compared with Our Lord in this morning's press and who was practically cannonized by Monsignor Fulton J. Sheen, Feb. 6th.

RALPH W. BUSHEE, JR.,
Chicago, Ill.

Schizophrenia Result Of Conflict

So John Wesley said, "We have nothing to do but save souls," did he now? Reminds me, it does, of another saying in an older author, "It is lawful to do good on the Sabbath."

What is it to do good? How much is included in saving souls? How great is our faith?

I look forward with equanimity to a time when all, or nearly all, of the godless schools, better known in this country as the public schools, will be turned over to a reunited church, whereupon we shall support them out of voluntary contributions.

Did you ever stop and wonder why it is that every year more and more people are pronounced insane? Well, a big part of these new insane are afflicted with schizophrenia.

And what is schizophrenia? It is a disease that commonly shows itself in adolescence, in high school years, after a hidden growth in the latter years of grammar schooling. When full grown, the ailment manifests itself as a complete severance of the intellectual from the emotional life.

I believe that one important cause of this mental disease, schizophrenia, is the attempt to teach the intellect in the school, while teaching the emotions in the church. Two sets of teachers have torn the personality into halves, until only the desperate remedy of shock treatment can ever put Humpty Dumpty together again.

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On Solving Our Personal Problems

Recently I heard a very fine talk by a young clergyman. He was so evidently sincere when he talked about individual peoples that I felt certain he was speaking from a deep personal experience. Later I learned that such was the case.

As well as I can, from hastily scrawled notes, I would like to tell you what he said. The talk had six headings or suggestions:

One — If you can possibly do so, get up on a high hill. If not, do so in your imagination. There you are, up there all alone with God. Your problem is down in the valley. You can look at it from all sides; walk around it, see it as a valley proposition in its relation to the whole picture as seen from your height

Two — Eliminate yourself just as completely as possible. Ask yourself if you are trying to solve your problem as it is related solely to yourself, or can you look at it in its relation to other people. There is never a problem which does not affect more people than just ourselves.

Three — When you can, talk with a few interested people, not just anyone, but one or two whose judgment you respect. It often throws a new light on the whole picture.

Four — Know that there is an answer. There is never a road that doesen't have an ending. Usually the little, crooked lanes lead to a broad highway. There is a solution for you, and a right solution. You can find it.

Five — When you have studied, eliminated, accepted and prayed, then make up your mind; not hastily but definitely. Once you have done that don't go back all over it again and again. You have settled it, now act on your decision.

Six — In all this remember that God is the final judge. No matter how difficult it may have been to reach your decision, if you have done it prayerfully, and feel sure that you have received your answer, go on and act on that answer, remembering that "The eternal God is thy refuge, and underneath are the everlasting arms."

Amish Find Horses Too Slow

LANCASTER, Pa. (RNS) — Members of the Amish religious sect dwelling in nearby rural areas appeared at a State Public Utility Commission hearing here to ask for approval of taxi service for their farm homes. A tenet of the Amish faith prohibits ownership of automobiles.

Indicating that the horses and buggies they use at present are too slow and in some cases hazardous when used on arterial highways, 23 of the sombre-dressed Amish asked the commission to approve a taxi certificate for their areas.

Existing transportation companies objected, but the Amish said the scheduled bus service was all right for trips to Lancaster City, but that no public transportation was available when they wanted to attend weddings, funerals, sales or make business or social calls to other farms.

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Methodists To Relocate 2,000 D. P.'s

Henry Koestline

The Methodist Committee for Overseas Relief laid plans to get 2,000 displaced persons into the United States during 1949, heard up-to-the-minute reports on relief needs abroad, and discussed ways of obtaining the two and one-half million dollars necessary in the next year to meet those needs at its annual meeting in Chicago, on February 8-9.

Bishop Titus Lowe, executive director, reported that more than seven and one-half million dollars has been given to relief overseas through MCOR's New York City headquarters since its beginning in 1940. This does not include thousands of tons of clothing and food sent through such agencies as Church World Service and CARE.

Dr. Gaither P. Warfield, associate secretary, declared that countries, such as Belgium, receiving Marshall Plan aid, will not need much relief from Methodists this year, but in other European countries the need remains the same, and in China and Korea the need is greater. The total of this year's budget is the same as last year, according to the committee's treasurer, Dr. George F. Sutherland.

The committee soundly denounced the present displaced persons law because of the extreme difficulty of meeting all of its provisions. Of the 205,000 permitted to come into the United States by June 30, 1950, only 6,000 have been brought in by all agencies in the first eight months under this law. The number should be 60,000 now if the total is to be reached by the closing date. Methodists feel a responsibility for 5,000 of the total but only 90 approved assurances have been processed by MCOR to date.

In line with the recent action of the Federal Council of Churches, the committee asked "Congress and the American people" to make certain changes in the D. P. laws. These changes include dropping the provisions which discriminate against race or nationality, eliminating housing and job assurances, and raising the total number to be admitted to 400,000. The committee pointed out that Canada, Australia, England, and Belgium are doing their share of relocating the D. P.'s.

Dr. Warfield noted that in spite of the difficult law, the Lutheran church has 3,500 approved acceptances, and Baptists expect 15,000. Roman Catholics already have more approved acceptances than can be used under the present limit of persons. He pointed out that 35 per cent of the D. P.'s are Protestant and about 1,500 of this group are Methodists.

Cost of relocating a displaced person is $100 and local churches will be asked to accept this obligation for 2,000 under the plan of specials in the Advance for Christ and His Church program.

In helping the displaced persons come to America, Methodism is not forgetting the 10 million refugees in Germany. A "Methodist village" of 85 homes is now being built for some of them outside Lubeck, Germany, on land given by the city.

The displaced persons come from Eastern Europe. They fled before the Russian occupation and are now in over-populated Germany, living in prisoner-of-war barracks with as many as 12 in a room. The refugees, on the other hand, are Germans left homeless by war's devestation.

The MCOR's 1949 budget will not only help displaced persons and refugees, but will provide milk immediately for thousands of undernourished children, make medical aid available to the sick and aged, and give supplements to the pitifully small salaries of pastors and other church workers. Literally thousands of lives will be saved if all the money is obtained, Bishop Lowe said.

Dr. Frank T. Cartwright of the Board of Missions expressed the opinion that relief will still get to pastors, hospitals, and schools in North China, even though they are under the Chinese Communist government now. Within the past few weeks, the city of Peiping has loaned Yenching University there $300,000 to carry on during the transition period.

The needs of Poland were presented by Miss Sallie Lou MacKinnon of the Woman's Division of Christian Service; needs of other European countries by Dr. Warfield; of India by Dr. J. K. Mathews of the Board of Missions and Miss Lucille Colony of the Woman's Division; Korea, Japan, and the Philippines by Dr. T. T. Brumbaugh of the Board of Missions.

Bishop W. W. Peele of the Richmond Area, chairman of the committee, presided at the sessions. Harry N. Holmes, prominent lay leader of the New York East Conference, paid special tribute to Dr. Ralph E. Diffendorfer for his service from the beginning of MCOR to the present. Dr. Diffendorfer will retire August 31st.

Other leaders who participated in the program included Bishop Glenn R. Phillips of the Denver Area, Bishop Alexander P. Shaw of the Baltimore Area, Bishop J. W. E. Sommer of Germany, Bishop Richard C. Raines of the Indiana Area, Dr. Eugene E. Barnett, executive secretary of the International Y. M. C. A., Dr. Lester Rumble, superintendent of the Atlanta West District, and Dr. E. Harold Mohn, executive director of the Advance.

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Getting a Kick Out Of Life

William L. Stidger

The Secret of Success

One day I was interviewing Mr. Henry Ford and we were discussing the thing which makes for failure or success in business, home, and life. I finally said to Mr. Ford, "Just what would you say is the secret of success in life and business?"

Mr. Ford replied evasively, for he hated to answer a question directly. "There is no simple, easy secret of success that could be put into a single sentence. Success is made up of many things, some of them physical, some of them connected with attitudes."

"But, Mr. Ford, you have put a good many formulae for success and happiness into a single sentence, such as that famous one you handed out to the ex-convict when he came to you for a job and began to explain that he had been a convict and you said, 'I don't care about your past; start where you stand!' "

"Oh, I see what you mean. Well, then I'd say, 'You must jump at your opportunity.' "

"But how can you tell what your opportunity is?" I asked.

He grinned and chuckled as he replied, "You can't! You just have to keep jumping all the time!"

I have never forgotten that grin of his when he said it to me; nor have I ever forgotten that advice for I have tested it out a thousand times and found it true to life. You just have to keep jumping; keep alert to all and every chance that comes to you. You just have to keep jumping.

Disabled Veteran Arrested

A disabled veteran of World War II, the Rev. Craig S. Wilder, Methodist minister and theological student, was arrested Feb. 1st for refusal to register for the draft.

Slender and bespectacled, he was wearing a brace for his fractured spine when he was brought before the U. S. Commissioner here. He told the court, "I cannot participate in any way in the present suicidal war preparations by my country." Mr. Wilder stated that the draft law is unnecessary and that evil must be overcome by doing good. The commissioner held him to the grand jury in $500 bond.

A former member of the American Legion Mr. Wilder is a graduate of Indiana University, where he was president of the Wesley Foundation. He served on a Methodist Youth Caravan in the West Virginia Conference and has been a delegate to several national Methodist youth conferences. He is now in his second year at Garrett Biblical Institute Evanston, Ill., and is assistant pastor of Union Avenue Methodist Church, Chicago. He is the son of a Gary, Ind., steel mill foreman and is a member on trial in the Northwest Indiana Conference.

Rural Seminar Tour

At Crossville, Tenn., the rural laboratory of Scarritt College, there will be conducted from March 21 to April 27, the tenth "Short Term School for Rural Workers." The school has been designed to meet the needs of furloughed missionaries and candidates for the mission fields. It has the endorsement and the co-operation of the Board of Missions and of the Foreign Missions Conference of North America.

Following the school sessions — from April 28 to May 6 — a travel seminar will be conducted by Scarritt leaders through rural sections of the southeastern states. Rural projects will be studied. The tour will be made in a special educational bus which will accommodate thirty persons.

Pastors interested in either the school or the seminar should write at once to Dr. Leslie G. Templin, director, Scarritt College Rural Center, Crossville, Tenn.

Hebrew Tradition

President Charles Seymour of Yale University traced the close relationship between the early New England and the legacy of Old Testament religion and culture and expressed the hope that American colleges would provide better opportunities for students to study Judaic contributions to civilization.

"Our American colleges have failed to appreciate the vital importance of the Hebrew tradition," he said.

He spoke at a dinner meeting of Yale alumni and civic leaders at the Hotel Taft marking the twenty-fifth anniversary of the establishment of B'nai B'rith Hillel Foundations in American universities. The foundation conducts religious services and other activities for Jewish students.

"From their earliest days the town of New Haven and Yale College have been vitally concerned with the Hebrew culture, language and history," President Seymour pointed out, indicating that in the Puritan New England owns the church-state in the wilderness often had a religious head who also exercised great social and political influence.

"The founders of our colony in matters of government were guided by the Old Testament," he said. "Our first municipal code in New Haven was derived in large part from the laws of Moses.

"When in 1701 the founders of Yale established a collegiate school it was natural that they should choose as the only decoration for their seal the open Bible; they identified it as the source of divine revelation by spreading across its pages the symbolic phrase in ancient Hebrew from Exodus, Samuel, and Ezra: 'Urim and Thummim.'

"In charity to their successors who might be less familiar with the language of scholars, they happily added a translation in the vernacular: 'Lux et Veritas.'"

The Yale president, in commenting on contemporary approaches to studies of Hebrew life and language, said: "I am personally interested in the active prosecution of Jewish studies and educational activities at the undergraduate as well as the graduate level.

"If we had the resources I should look forward to opening opportunities to our undergraduate students for the study and appreciation of the Judaic culture and history.

"These would include a survey of the foundations of Judaism beginning with the written sources and considering the nature of God, man, and society; the significance of revelation and of prayer; an historical study of the Jews in the Middle Ages and of their customs and their organization and philosophy; analysis and appreciation of Judaism since the French Revolution. There is also eminently desirable a study of the post-biblical literature of the Jews and the ethics of Judaism.

"In this way we should be reviving and strengthening an early tradition of the college. We should also be bringing to our student body a knowledge of the aspects of human culture of the past which is of the first significance for us as we face the problems of tomorrow."

President Seymour, after tracing Yale's fostering of Hebrew studies in the 18th and 19th centuries, spoke of the gifts of works about Josephus, probably the largest collection ever assembled; the Alexander Kohut volumes numbering several thousand; and Judaica Research on the Rabinowitz Foundation.

"Through the generosity of Mr. Louis Rabinowitz there has come to our library the Sholem-Asch Collection of Hebrew and Yiddish Texts and Manuscripts," said President Seymour. "Nor are these priceless materials in all the different collections gathered here merely for deposit. Through the vision and munificent support of that same benefactor we have established the Rabinowitz Foundation to sponsor Judaica Research at Yale.

"This foundation provides for a great scholarly enterprise; nothing less than the translation and publication of the Hebrew classics. Directed by Professor Julian J. Obermann of our faculty and with the advice of the most distinguished scholars in the Hebraic field, Judaica Research has already resulted in the publication of one important volume; a second, "The Book of Civil Laws," will appear this spring, and we expect that three more of the series will be forthcoming during the ensuing academic year.

"The undertaking has not merely brought to Yale great scholarly prestige, but has opened a new field of service to the better understanding of the cultural qualities and contributions of Judaism."

Other speakers at the dinner meeting included: William C. DeVane, Dean of Yale College; the Rev. Sidney Lovett, Yale University Chaplain; Rabbi Samuel Sandmel, director of the Yale Hillel Foundation; Rabbi Abraham Feldman of the Temple Beth Israel in West Hartford, president of the Central Conference of American Rabbis; and Elliot E. Cohen, class of 1918, editor of *Commentary* magazine.

During the afternoon, an exhibition of Judaica was held at the Yale Library, while the Art Gallery conducted an exhibition of the Dura-Europos panels which came from the Dura-Europos excavations in the Middle East.

A 25th anniversary lecture, "The Good Life," was delivered later in the afternoon by Paul Weiss, professor of Philosophy.

MINSTREL ROSE

Richard T. Broeg

Lonely I wandered through the land
On a dark and dreary day;
Till I saw a rose a-growing —
And all was bright and gay.

So a loving service given
Lifts many a crushing load,
And sends the traveler singing
Gaily along life's radiant road.

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Men Who Made America

Excerpts from a sermon by the Rev. F. Howard Callahan, at The Church of St. Paul and St. Andrew, New York City.

It seems clear to me that, wherever it has the power communism attacks, and if able suppresses, religion — particularly the Christian religion. I am sure that all right-thinking people, and especially Protestant Christians everywhere, are ready to protest against all religious persecution.

It seems clear to me that international Communism is striving to corrupt our nation by the process of infiltration, as well as by pursuing a world-wide aggressive program. Such attempts need to be detected and opposed by every proper means. But, when it comes to state policy, I think that the American Government would do well to do its own thinking, and speaking and acting, uninstructed by princes, priests, or prelates, or by anyone else having special interests as a pressure group. I should like to see George Washington's advice to this nation about avoiding entangling alliances, applied specifically to all political entanglements with the Vatican Church-State. Here are Washington's words:

> "Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealously of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government."

When there has been as much public utterance by representatives of the Roman Catholic power as we have had recently concerning the Mindszenty affair, it becomes necessary, if we are to speak intelligently, for us to distinguish clearly between the Roman Catholic religion, for which we have great respect and sympathy, on the one hand, and the Roman Catholic government, represented in the Vatican State on the other. This is very difficult, because every Catholic cleric with any official authority, represents both a form of Christian religion and an alien political power which claims complete sovereignty, independent of and superior to all other governments in the world.

With this distinction clearly in mind, and with emphatic insistence upon my personal respect for many Catholic Christians, some of whom I have known as good friends, and for whose devout faith I have repeatedly spoken my deep admiration — with all this in mind, I want to say earnestly two things regarding the recent extensive utterances of certain high-ranking members of the Roman hierarchy.

If the honest purpose of the statements of these able and powerful Catholic leaders is opposition to religious persecution, I believe that they should voice their opposition in the places where they have the power to prevent it — namely Spain, Italy, Mexico, Peru, Argentina, Columbia, and other countries where their church is dominant. Instead of telling our government what to do — why do they not accept the invitation of the Protestant churches to speak in unison for *all* Christians against *all* persecution?

If the purpose of their criticism is political, then it seems to me highly inappropriate for such agents of an alien state to demand action or utterance by our Government, in the name of democracy but in behalf of a member of a totalitarian hierarchy claiming its own place and status as a world power.

When action by our highest government representatives is demanded, particularly in the realm of international relations, it would be well for us to remember that there are two great threats to world peace today, the Communist Internationale and the Romanist Internationale. They are both totalitarian dictatorships. We must not allow ourselves to be stampeded into blind support of either one, for the record of both is very bad. The real question for the American people is: Are we "the tools or the fools" for which either Communism or Romanism takes us? Let me repeat, it is highly important that we keep in mind the distinction between Roman Catholic religion, and Catholic political action.

Just now the leading spokesman for the Roman church in America wants political action; he is calling for a crusade against Communism because Communists have tried Cardinal Mindszenty. I have no case to make either for or against this Hungarian churchman, for I, like most Americans, know very little about the legal merits of the conflict. We have not had dependable or complete news coverage of the trial itself. The whole proceeding may be a flagrant injustice. We know that Cardinal Mindszenty is a distinguished churchman, a brave man, and a "prince" of the Roman church. We know that that church does not like to admit that its rulers are amenable to any civil court. Nearly everything else we hear about the case is partisan hysteria. We have little authentic information about the alleged crimes of the cardinal and his co-defendants, or the justice of the Hungarian court.

But we do have plenty of authentic information about the great world power which has been so loud in his defense. The Roman church never found it necessary to excommunicate Hitler. The Roman church managed a modus vivendi with Mussolini. This church trusts Peron and his regime in Argentina. This church has supported France from first to last. And the American spokesman for Catholicism who is now calling America to a holy war in the name of democracy, is the same Spellman who came back from Spain a few years ago to tell us that the very undemocratic Francisco Franco was a fine Christian gentleman.

Let us stand against religious persecution of any person anywhere any time — in Hungary, or Spain, or Mexico, or Peru, or anywhere else. But let us try to distinguish between persecution for religious beliefs, and prosecution for political actions.

Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

A very serious situation has developed in South Africa where the Prime Minister of the commonwealth refused to see a delegation of the Christian Council of South Africa. They had called on him to discuss the race question. The Church Council represents the Anglican, Methodist, Presbyterian, Baptist and Congregational Churches of the commonwealth and they had approached the Prime Minister, Dr. Daniel F. Malan, to challenge the government policy of segregation. Dr. Malan is a former minister of the Dutch Reformed Church which is fairly strong in the Commonwealth of South Africa. His church in that country has not joined with the Christian Church Council of the commonwealth because, it should be explained the problem of racial relations has been a severe issue in South Africa and not all of the people believe that racial segregation is wrong. Dr. Malan is one of those who believes that segregation is good.

The delegation from the Christian Church Council had called upon him to say that segregation is immoral and unChristian and that the Prime Minister and his government were, therefore, guilty of immoral and unChristian conduct. In his statement of refusal to accept the delegation, the Prime Minister said that he felt the meeting could have no useful purpose.

More than one hundred ministers from various parts of New York State met in Albany this last week to attend the annual legislative seminar conducted by the New York State Council of Churches and the Federation of Churches in Albany.

For the better part of two days the ministers listened to discussions of legislative method and proposals for new laws. Legislation concerned with sickness and disability insurance, religious education and the public schools as well as better laws for the control of divorce procedures took first place in the interests. The delegates spent an hour with Governor Dewey in an off-the-record session in the executive chambers. The seminar was under the direction of the Rev. Harvey V. Hollis, executive secretary of the Federation of Churches of Christ in Albany and vicinity.

South Carolina has taken the first step toward an amendment of the state constitution

tion so that divorce may be permitted in that state. South Carolina is the only state in the union which does not permit divorce for any reason. There has been some opposition to the proposed divorce law, but for the most part it has had the support of the churches. The pending amendment in South Carolina would permit divorce on grounds of adultery, desertion, physical cruelty and habitual drunkenness.

Several groups are working for repeal of Indiana laws which permit released-time religious education in that state. Among those who have recently spoken against the released-time plan have been Dr. Charles Clayton Morrison, editor-emeritus of the *Christian Century;* Dr. Edwin H. Wilson of Salt Lake City, formerly the Unitarian minister in Schenectady, and Mr. Charles Posner of the Indianapolis Jewish Community Council. These three speakers addressed an Indianapolis audience and said that the released-time program promotes a form of religious segregation which is in violation of the constitution. Legislation to repeal the Indiana law which permits the religious education program in the released-time plan has been introduced by Indiana Senator, D. Russell Bontrager, a Republican of Elkhart.

The National Council of Presbyterian Men has resolved to enlist eighty thousand men in a better service to their local churches. It was declared that religion is weakened when it depends too much upon the clergy. The eighty thousand recruits are going to be asked to show the world what it means to be a Christian in business, educational and recreational affairs.

While the Presbyterian men were assembled, their new director of radio and television, Dr. Clayton Griswold, had a word for them. He proposed that radio and television should have much better support from the churches, and to secure this end he asked for at least twenty-six hundred laymen in local communities to lend a hand to the clergy in making religious radio and television programs more effective.

Almost every radio station in America will broadcast the same program at the same hour on March 26th. On that Saturday evening, between 10 and 11, the work of the churches in Europe and Asia will be dramatized on the air. The program will be called, "One Great Hour." It is expected that fifty million Americans will hear that program — all at the same time. Then it is further expected that on the following day, Sunday, March 27th, they will go to church and make a sacrificial gift for Church World Service.

A moment ago we mentioned the fact that some people in the state of Indiana are working to repeal the plan whereby religious instruction is given on released-time from the public schools. Even so, there are some people in that same state who have come up with a novel idea. They have built a little chapel just outside the school house of Roann, Indiana.

When school is out, the children who elect to do so may enter the little chapel for religious instruction. The chapel was built by volunteer workers who have also raised funds to hire a teacher who will conduct the classes. A spokesman for the project said, "We don't any particular religion — we just teach religion."

A bill which would prevent dismissal of public school teachers on religious grounds has been introduced in Montana. The measure states that it shall be unlawful to dismiss a teacher because of failure to attend church or because of failure to be active in religious work outside of school hours.

The Parson Looks At Labor

Clair M. Cook

Labor Demands Social Security

The growth of various forms of "social security" is a phenomenon of our time. Proposed changes in federal legislation include extension of coverage to about 24 million jobs not now included, increasing benefits, and making the administrator a cabinet officer. The Murray-Wagner-Dingell health bill would cover about 125 million persons with health insurance. Ministers, who are not federally covered, are being given greater security in our church through new pension reserve fund campaigns; and the General Conference made provision last year for a system of pensions for lay workers employed by churches, boards, and institutions.

Labor is in the vanguard of those advocating enlarged social security, attacking the problems both by legislation and by negotiation. The C. I. O. announced the day after Christmas that it has adopted an "ideal" security plan for its own employees in the Washington office, who dealt with their employer through their own union of office workers. Under it, persons retiring at 65 will receive a minimum pension of $100 per month. The C. I. O.'s *Economic Notes* for December was devoted to pension and insurance plans in relation to both legislation and contract negotiations. Walter Reuther last month put these goals first among U. A. W. bargaining aims for 1949. This, rather than higher pay, is the new stress in union-management talks. It involves "taking pension and social security plans out of the category of fringe demands and putting them at the top of the agenda," in Reuther's words.

John L. Lewis' miners have set the pace with their welfare and retirement plan financed by the tonnage royalty on coal. They may retire at 62 with $100 a month pension from the fund, plus federal old-age benefits. Disability, illness, hospitalization and death benefits, and medical services are also paid for by the fund.

In other industries the goal is to secure benefits on a similar basis of employer payments only. Kaiser-Frazer is providing trust fund payments which secure weekly disability payments, $2,000 death benefits, hospital expenses and cash for surgical costs of employees and families. Chicago Amalgamated Clothing workers receive dollar-for-dollar matching payments from manufacturers to augment federal retirement benefits. The United Steelworkers are seeking comprehensive benefits from U. S. Steel which would include group life insurance averaging $5,400, with a $1500 paid-up policy at age 65; $35 a week sick benefits; hospital benefits of $8.00 a day and surgical expense up to $225 for the employee or his family.

The costs of comprehensive pension and social security programs are estimated by management at thirteen to fifteen cents an hour per man, according to *Business Week*. In the light of 1948 record profits of $20 billion after taxes — four times those of 1939 and two and a half times 1945 — Reuther's letter declares that "management can afford to meet just demands, which are long overdue, out of profits without increasing prices."

Preaches To Generalissimo

Generalissimo Chiang Kai-shek was among heads of the Chinese government present when the Rev. Tracey K. Jones, Jr., of Syracuse, N. Y., Methodist missionary in Nanking, preached recently in the K'ai Kuo T'ang, the new church in Nanking.

Named the "Victory Church" for the victory over Japan, the church was dedicated by President Chiang.

Mr. Jones was the second foreigner to lead the service, which was completely in Chinese.

Mr. Jones was invited to preach in the Victory Church by Hollington Tong, head of the information bureau of the government. The Generalissimo was present along with his son, Chiang Ching-Kuo; Sun Fo, prime minister; Han Li-Wu, former minister of education; Wang Ch'un, of the cabinet and a host of other officials, and Chinese Christians.

"My subject was 'Christ is Our Hope,'" says Mr. Jones. "My main theme was that Christians do not say, 'Mei yu Pan fa' (There is no way!) We believe there always is a way for those who trust God — a way to become new people ourselves, a way to change others, and a way to protect and revitalize the church.

"They listened attentively, although you can well guess it was a big assignment for a first-term missionary to lead a service in Chinese to a group of that kind. After the sermon I chatted a few moments with Generalissimo Chiang and some others."

This was the President's last service in Nanking before leaving for southern provinces.

Where Are Ministers Trained?

THE PERKINS SCHOOL OF THEOLOGY
OF SOUTHERN METHODIST UNIVERSITY

Beginning of a new era in growth of the Perkins School of Theology at S. M. U. has come with completion of plans for removal of the school to a new section of the S. M. U. campus, where construction work on a six-building quadrangle is now in progress.

Included in the enlarged facilities for the school will be a chapel, a library, a classroom-administration building, and three dormitories. Contractors say that two years' time will be necessary for completion of the quadrangle, which is to cost between two and three million dollars.

Removal to the new buildings will mark a high point in the development of the S. M. U. theological school, which began its work in 1915 as an integral part of the university and the official school of theology west of the Mississippi River for The Methodist Episcopal Church, South.

Establishment of the school grew out of a movement led at the turn of the century by Bishop Seth Ward, who urged the foundation of an institution for advanced theological training west of the Mississippi.

By an act of the Uniting Conference of The Methodist Church in 1939, ownership of S. M. U. was vested in the South Central Jurisdictional Conference, and the S. M. U. school of theology became the only official seminary in the jurisdiction.

Dr. Eugene B. Hawk, dean of the school, recently has announced the addition of the teaching and administrative staff of Dr. William Warren Sweet, one of America's leading religious historians, as chairman of the faculty.

On A Wide Circuit

W. W. Reid

The Day After Prayer

I have always been sorry that Jesus did not go farther in relating the parable of the Pharisee who was rather pleased with himself, and of the publican who would not lift up his eyes "but smote upon his breast saying, God be merciful to me a sinner." I have always wondered what the publican — who was a taxgatherer under the rather iniquitous Roman system of levying and collecting taxes, and apparently was conscious-stricken by his actions — did about this matter *the next day.*

I wish Jesus had told us whether or not this man had resigned from the taxgathering business. Did he make some return of the wealth that came to him "by sin"? Did he tell his Roman employers or his fellow publicans what he thought of the whole scheme? Did he get into a more moral business? The King James Version merely tells us that he "went down to his house justified;" Dr. Moffatt says, "he went home accepted by God." Neither is very explicit: I would like to know if he just felt better for confession — then went on in the nefarious business!

This is why I am sometimes troubled by my church friends who say — often from the heart, sometimes I fear only because these are the words on the printed page before them — "we have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us." And then the following Sunday and the next they say it, in the same tones and the same manner, all over again. Perhaps they have done something to remedy the situation between Monday and Saturday; if not, of what value is the confession? I trust it is not just a sedative to take pain from mind and spirit. I trust sometime they can say in truth, "Thank you, God, for helping me overcome this particular sin," and then tackle the next.

Neither confession of wrong nor profession of standing on the side of right is of much value unless there is something tangible done about it. Sin is eradicated by turning away from it — and confession is only a first step that braces us and clears the air for that eradication. A creed, no matter how beautifully it may be worded, is lifeless until its professors carry it into action: the creed, however, may and should serve the purpose of focussing attention upon — and clearing the way for taking a direct path toward — the good envisioned.

Something of this point of view must have been in the mind of Professor Matthew Spinka, of Hartford Seminary Foundation, when he told the Foreign Missions Conference of North America the other day: "It must be remembered that even though we may be wholly and profoundly convinced of the immeasurable superiority of the Christian cause over that of communism, the church may still suffer an irreparable damage in the conflict in which the two systems are engaged by *failure of Christians adequately and realistically to implement their faith.* The fault is not that of Christianity, but of Christians. The conflict is no longer merely an ideological one; it has taken the form of a life-and-death struggle in many parts of the world. For Christianity, just like communism, the primary concern is not merely to understand life theoretically, but to change it. To pray, 'Thy Kingdom come, Thy will be done on earth as it is in heaven,' lays upon the Christians the obligation to dedicate themselves to the realization of the kind of world they are praying for."

Neither can we take too much satisfaction in the fact that communism as yet lags in action far behind its profession of love and concern for the common people; yes, lags far behind the nations, Christian in name, against which it rails. Neither Christianity nor communism is going to win this ideological warfare on professions, but on deeds as those deeds affect the lives and freedoms and happiness of men and women.

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Local Preachers

The Boston District Committee on Qualifications for Local Preachers will meet in the parlors of the School of Theology Monday morning, February 28th at 10:00 o'clock. Any person in the Boston District wishing to be licensed as a Local Preacher should plan to appear before this committee, — F. Oliver Drake, Secretary of the Committee.

Condemn Klan "Invasion"

CHATTANOOGA, Tenn. (RNS) — After heated debate, the Chattanooga Pastors' Association adopted a resolution here denouncing the invasion of local churches by masked members of the Ku Klux Klan.

The action marked the second time in a week that the intrusion of Klan members in churches was condemned. Previously the Methodist Ministers' Association of Chattanooga protested such visits as "unlawful."

According to the Rev. Ralph W. Mohney, president of the Pastors' Association, the vote denouncing the Klan invasions was not unanimous. He said, however, the measure received the support of "a good majority" of the 40 clergymen in attendance.

Leading the debate against the resolution were the Rev. W. T. McMahan, pastor of Calvary Baptist Church; and the Rev. N. E Oplinger, pastor of the St. Elmo Presbyterian Church.

Some of the clergymen who opposed the resolution were said to have argued that many members of the association have Klansmen in their congregations.

"Some of us may have members who are murderers, but that is no argument that we ought not to condemn murder," Mr. Mohney replied.

One of those voting for the motion was the Rev. C. L. Sparling, pastor of the Philadelphia Baptist Church, which was visited by the Klan last month. Mr. Sparling said neither he nor the chairman of his board of deacons had invited the Klan.

This statement was in contrast with that made recently by Dr. Samuel Green of Atlanta, grand dragon of the Klan, who asserted that members of his group did not visit a church unless invited.

As adopted, the resolution said the Ku Klux Klan intrusions were in "violation of the laws" and should not be countenanced because "the sacredness of our worship services cannot permit such intrusions."

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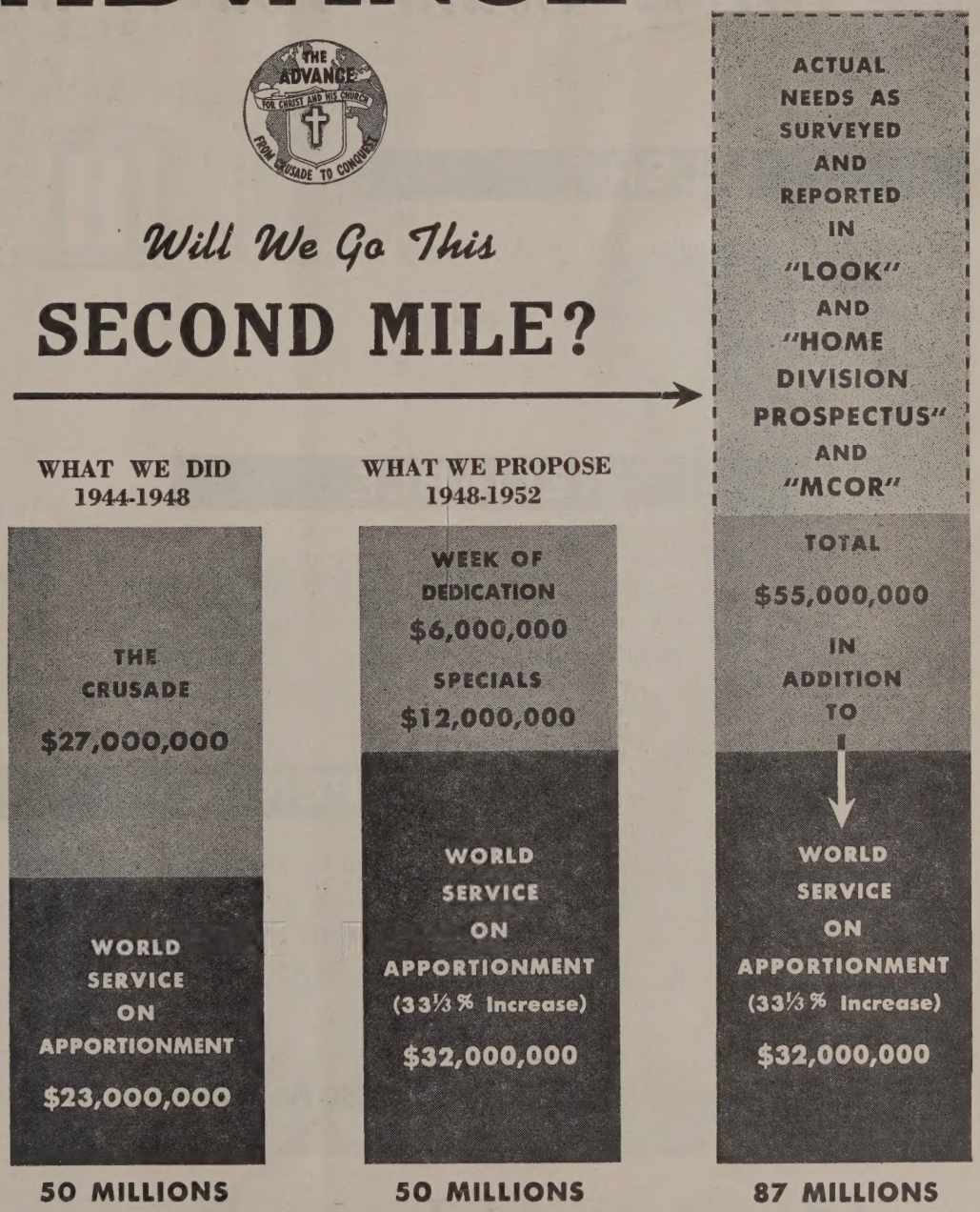

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